Ruc.

Pag. 1.

THE RULES OF Civility;

OR,

Certain Ways of Deportment obſerved in *France*, amongſt all Perſons of Quality, upon ſeveral Occaſions.

Tranſlated out of French.

The Second Edition with Additions.

LONDON.

Printed for *J. Martin* at the *Bell* in St. *Paul's* Church-yard, and *John Starkey* at the *Mitre* in *Fleet-ſtreet*, near *Temple-Bar*.

M DC LXXIII.

Ruc.

[Courtin]

DM: Fleming

11.6.58

LICENSED,

Aug. 26. 1671. *Roger L'eſtrange*

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2.

1606/1914.

THE ADVERTISEMENT.

THis Treatiſe was never intended for the Preſs, but in Anſwer to a Gentleman of Provence, *who being the Authors particular Friend, deſired ſome few Precepts of Civility for his Son, at that time come newly from the Academy, and deſigned for the Court.*

The Publication was judged uſeful, not only to ſuch as had Children to bring up, but to others alſo, who though advanced in years, might be defective notwithſtanding, in the exactneſs and punctilio of Civility, ſo indiſpenſably neceſſary in the Converſa-

tion of the World.

Upon which conſideration he was induced to ſuperadd ſomething to the Ladies alſo, that both Sexes might participate of the profit. But as this Work cannot have relation to any but the Gentry, even ſo to them it is preſented in a different manner: For, there being many perſons (he is ſenſible) to whom theſe Rules are unneceſſary, and who, if they pleaſed, could exhibit much better directions; to them it is he does moſt earneſtly apply himſelf, that they would not only correct what is corrigible in his, but tranſmit to the Printer what other Notes and Obſervations, upon this ſubject, they ſhall make of their own; to the end, that if it be judged worthy of a ſecond Impreſſion, it may come forth more copious and compleat.

The Advertiſement.

For others, who not having opportunity or convenience of repairing to Court, and learning theſe Rudiments of Civility in their proper School; our hope is, with the leaſt docibility (without which they are capable of nothing) they will reap their advantage, and thank us for our deſign of gratifying them.

And that the ſucceſs of this Enterpriſe might correſpond the better to the Deſign, it is not impertinent to adverti ſe, that whilſt this Treatiſe was in the Preſs, there was another put forth, Intituled, The Education of a Prince; *which was the labours of two of the moſt Eminent Wits of our Age. It would not be amiſs, I ſay, if this Treatiſe were peruſed, to impregnate our minds, and diſpoſe them to the practice of ſuch Vertues as are neceſſary for our*

ſeveral conditions; that ſo our Civility being laid upon a ſolid foundation, may be a real Ornament to our Prudence and Learning; whereas without the concomitancy of Vertue, it is nothing elſe but a Phantoſme, or Maſquerade.

But above all, it would be convenient, if we not only peruſe, but ſtudy, and that accurately, the Treatiſe of Chriſtian Civility, *very properly bound up with the two other, and not ſo ſhort and ſuccinct; which two Books, by the ſeaſonableneſs of their Edition, ſeemed to be put out by theſe Excellent Maſters, in aſſiſtance to mine: For their's comprehending the Theory and General Principles of Civility, and mine the particular practice; their's ſerving as the Firſt Part, and mine as the Second; betwixt both, the*

Work

The Advertiſement.

Work may be compleat, if it be no arrogance to add a piece, low in its price, and inconſiderable in its materials, to a Fabrick of intrinſical Riches, and of incomparable Architecture.

A Table

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The

The Rules of Civility;

OR,

Certain Ways of Deportment obſerved in *France* amongſt all Perſons of Quality; upon ſeveral Occaſions.

To a Gentleman of Provence.

IT is your deſire, Sir, to know of me what is that polite and ingenuous Behaviour, which is ſo laudably requiſite in a well-bred man; becauſe, ſay you, I am well verſed in the Manners

of the World, and acquainted (according to your obſervation) with the Rules of Civility & Reſpect. I will not defend my ſelf againſt your good opinion; yet I cannot but fear my compliance will convince you; it was your friendſhip (not any merit of mine) which pre-poſſeſs'd you in my favour.

CHAP. I.

The Contents of this Tract, and in what Civility conſiſts.

IN obedience therefore to your commands, let me tell you, the *Gentineſs* and plauſibility, of which you deſire information, is in my opinion nothing elſe, but the modeſty and decorum to be obſerved by every

ry one according to his condition : for your curioſity is not (I conceive) about the *bonne Grace*, or the neat and becoming air; which is as it were natural to ſome perſons, who by a particular bounty of Nature, have a way of pleaſing in what ever they do, and diſpleaſing no body. Precepts for the acquiſition of this Air, and agreeableneſs, are not to be given, it being a peculiar gift (expreſt in this Sentence (*Gaudeant bene nati*) which Nature reſerves to her ſelf, and is almoſt the only thing which Art cannot imitate.

But the pleaſing of the corporal eye being but a trifle, unleſs we can order things ſo, as to make our ſelves grateful to the eye of the Soul; it is not that outward addreſs or becomingneſs, which is the true prin-

ciple and form of a Gentleman; it is ſomething more ſubſtantial and ſolid, which diſcovers the diſpoſition of our Soul, rather than the Geſticulations of our body. 1. In ſhort, ſhould we look no further than this exteriour Grace, it would follow, that thoſe who have any corporal incommodity, would paſs for Monſters among men; whereas their Souls being well cultivated and polite, their actions may be as pleaſing, as the actions of the handſomeſt man.

To eſtabliſh therefore the Rules of true Generoſity, I find we have no more to do, but to apply to the Rules of Civility; which Civility being nothing

1. Neque enim ſolum corporis qui ad naturam apti ſunt, ſed multò etiam magis animi motus probandi, qui item ad naturam accommodati ſunt. *Cic. lib.* 1. *Off.*

but

but a certain Modeſty and *Pudor* required in all our actions; it is of that vertue properly we are to give deſcription; 1. and that a deſcription would be ſufficient to direct towards the acquiſition of that politeneſs, that agreeableneſs, that I know not what, which has power to conciliate the applauſe and affections of all people, in ſpight of any natural or accidental deformity.

1. Modeſtia eſt per quam pudor honeſtatis claram & ſtabilem comparat auctoritatem. *Cic. Rh.*

CHAP. II.

The Definition, the Circumſtances, and the different Kinds of Civility.

CIvility is defined, *A Science in inſtructing how to diſpoſe all our words and actions in their proper and true places.* But nothing can be ſaid or done exactly, and with Civility, without four circumſtances be obſerved: Firſt, *That every one behave himſelf according to his age and condition.* Secondly, *That reſpect be preſerv'd to the quality of the perſon with whom we converſe.* Thirdly, *That we conſider the time*; *And* fourthly,

1. Scientia earum rerum quæ agentur aut dicentur, loco ſuo collocandarum. *Cic. Lib.* 1. *Off.*

the

the place where we are. Theſe Circumſtances relating to the knowledge of our ſelves and other people, and to the obſervation of times and places, are of ſuch neceſſary importance, that if any of the four be deficient, all our actions (how well intended ſoever) are but deformed and imperfect.

But it would be no eaſie matter to preſcribe Rules of Civility ſo exact, as that they ſhould comply with all times, perſons, and places in the world; ſeeing nothing is more obvious than variety of Cuſtoms, and that what is decent in one Nation, is undecent in another; what is uſeful, and perhaps profitable in one Age, declines, and grows contemptible in the next; in ſhort, nothing is ſo intrinſically decorous, but the experience

or capricio of Mankind alters, or explodes it.

By reaſon of this variety, our reſolution is to treat of it as it ſtands at this time in reputation among Chriſtians; after which, by ſome few diſtinctions we ſhall elaborate and prepare it for practice.

As to the manner of Deportment at Coronations, Entries, Cavalcades, and all publick Ceremonies, we refer to the Heralds, Publick Officers, or ſuch as in their Travels have made them their particular obſervation. The conducting of Embaſſadors, the formalities at Inſtallments, Creation of Magiſtrates, and ſuch kind of Solemnities, being no part of my preſent province; your command, nor my deſign reaching no further than ſome ſhort directions

ctions for particular demeanor.

To come then to the point, and explain our ſelves in as few words as we may. This Modeſty or Civility we ſpeak of, if taken right, is nothing elſe but humility; which being well practiſed by perſons of Honour, (for there is no Quality, no Eſtate, no Pedigree, exempts any man from the exerciſe of Vertue: and indeed the greateſt perſons are but mean and deſpicable amongſt wiſe men, if they be not enobled thereby) this vertue, I ſay, being well practiſed, is ſufficient to pronounce a man civil, and a Gentleman.

This Humility conſiſts not only in a moderate and ſubmiſs opinion of our ſelves, but in preferring the ſatisfaction and commodity of other people before our own, and that ſo ingeniouſly;

niously ; 1 that we cannot provoke or disoblige any one without great trouble and horrour ; and to be of this disposition, is to be truly modest ; the reason is, because as there is nothing lessens, or makes a man more insupportable, than insolence and vanity ; so there is nothing recommends him so strongly to the affections of all people, as affability and submission. It is a Character God Almighty has imprinted in all the vertues which spring from him, to affect the eyes, and allure the heart of all such as are beholders of their practice ; and amongst all these vertues, this of Humility has

1 Modestia provenit ex quadam dulcedine affectus, qua quis horret omne quod potest alium contristare. *S. Th.* 2. 2. *quæst.* 157. *Art.* 3.

Justitiæ partes sunt non violare hominem, verecundiæ non offendere. *Cic. lib.* 1. *Off.*

that

that priviledge in extraordinary eminence; from whence it happens, though a person of known modesty and humility be guilty of any formal indecency in his Carriage, it shall be so far from being objected to his disparagement, that every one will endeavour to excuse it: whereas on the other side, a proud and imperious person, adorned with never so much Breeding, and beautified with never so much Art, displeases all people, and is unwelcome where ever he goes.

Modesty therefore is the effect of Humility, as Civility and the gratefulness of our actions, is the effect of our Modesty.

CHAP.

CHAP. III.

The difference betwixt things decent and indecent, according to Custom.

TO this must be added, the difference betwixt things civil and uncivil, convenient and inconvenient; for let a man be never so humble, if he be stupid at the same time, or morose, he shall never pass for either civil or modest, nor be ever admitted into the Conversation of Gentlemen.

For the better distinction betwixt decent and undecent things, it is principally to be desired, our Gentleman should have a good natural judgment and perception, to discern the various qualities of things; for

for

for want of that many times we miſtake and fall into abſurdities, taking things for myſteries and miracles of wit; which among ſober and judicious people, are but trivial and vain.

In the next place it is neceſſary an exact obſervation be taken of what is own'd and eſtabliſht for civil or uncivil, in the place where we are.

In the third place, regard is to be had not to confound familiarity and civility.

For the firſt there are no precepts to be given, it being a natural gift without the aſſiſtance of Art; only 'tis rectified and improved by education ſometimes, and extraordinary inſpection upon our ſelves.

The ſecond is formed both of the general conſent and practice of all well bred men, and certain

certain peculiar Rules of decency, which Nature has likewiſe inſcribed. Here alſo we are to follow as our model and guide, obſerving her preſcripts in things which are honourable, and her modeſty and retention in things which are otherwiſe.1

For example, ſo ſtrong an obligation has ſhe laid upon us to conduct our ſelves, 2 according to her directions, that if we deviate and tranſgreſs her Rules, either in word or action, (as it happens to ſuch as counterfeit the greatneſs or ſmallneſs of their vice, as they think it more commendable, or affect any particular poſtures or motions in their marches or other

1 Quod ſi ſequamur ducem naturam, nunquam aberrabimus. *Cic. ib.*

2 Admodum autem tuenda ſunt ſua cuique non vitioſa, ſed tamen propria, quo facilius decorum tueatur. *Ib.*

geſtures)

geſtures) that conſtraint and irregularity immediately diſpleaſes, and by common conſent, and a natural inclination in all people to integrity and truth, is found immediately indecent. 1

Furthermore, Nature having a deſire to conceal ſome parts of our Bodies, and to prevent ſome kind of actions; cuſtom and uſe are ſo well agreed to concur, that the perſon who ſhould publickly diſcover them, would appear the moſt ungentile man in the world; ſo ſtrong a caution has ſhe laid upon us of acting or ſpeaking nothing contrary to her dictates of honour and modeſty. 2

1 Id maxime quemquem decet, quod eſt cujuſque ſuum maxime. *Cic. ib.* In omni genere quæ ſunt recta & ſimplicia laudantur. *Ib.C.* 2 Quæ enim natura occultavit, eadem omnes, qui ſana mente ſunt, removent ab oculis, ipſique neceſſitati dant operam, ut quam occultiſſime pareant. *Cic. Ib.*

For

For other actions where Nature has not been ſo preciſe, but left us the ſame liberty with other Creatures, as in ſpitting, coffing, ſneezing, eating, drinking, *&c.* We may follow our own fancies, becauſe every man is naturally convinc'd the more remote and contrary his actions are to the example of Brutes, the nearer does he approach to that perfection to which man tends by natural propenſity, according to the preheminence of his nature.

For as there are ſome actions naturally indiſpenſible, and muſt be done, how undecent ſoever they be in themſelves, it is required they be performed with as much modeſty and remoteneſs from the practice of Beaſts as is poſſible.

Other things there are which have

have no dependency of Nature, but have been introduced and allowed in all times among us, as to pull off ones Hat in testimony of respect; to give Superiors or equals the precedence; to allow them the upper end of the Table or Chamber, and the Wall, as they walk in the Streets. These are things so generally expected, and so essential to Civility, that if a man does not re-salute a person which hath saluted him with his Hat, though his condition be never so mean, he will be lookt upon as uncivil, and ill bred, let his extraction be never so great.

The third thing we have thought necessary, consists in a judicious discrimination of familiarity and respect; and this distinction is of the more importance,

portance, becauſe upon ſome occaſions familiarity may be decent and becoming, and at others preſumptuous and troubleſome.

Wherefore it is not inconvenient firſt to underſtand, that *Familiarity is a gentile liberty betwixt perſons acting or diſcourſing together, by which it is tacitely and reciprocally agreed to take that in good part, which in ſtrictneſs at other times, or in other company, might poſſibly diſpleaſe.*

It is moreover to be obſerved, that all humane converſation paſſes betwixt Equals, or Superior and Inferior; and that all tranſaction whatever is managed betwixt perſons of long, little, or no acquaintance at all.

Betwixt Equals, if one knows how

how to manage it well, familiarity is laudable; if but a little, 'tis dangerous; if not at all, 'tis rude, and discovers weakness of judgment.

From an Inferiour to a Superiour (unless he knows him extremely well, (or if but a little) by his express command) familiarity is saucinesſ; and if he knows him not at all, impudence in the highest.

From Superiour to Inferiour, familiarity is graceful, and obliges the person which receives it.

So then according to these remarks, all our actions in respect of other persons, are either absolute and independant, or dependant according to the difference of superiority, equality, or inferiority. To the first all things are lawful, because they com-

command the others; and having no right to cenſure, the inferiour muſt be contented to ſuffer. The ſecond are at liberty among themſelves; but the third are more particularly obliged to the Rules of modeſty.

For theſe reaſons the two firſt may be familiar without indecorum, but the third never, without expreſs order from the perſon on whom he depends.

But as theſe general principals would be of good ſervice to ſuch perſons as knew how to apply them in all their Converſations, ſo likewiſe it muſt be proportionably uſeful, if I reduce them to ſome heads, and make them more plain and intelligible thereby.

Here therefore we will commence our Eſſay, in propoſing an

example of the converſe betwixt an Inferiour and Superiour, with whom there is no intimate acquaintance; this being the caſe which requires, and affords more precepts than either of the other. Let us begin then with a young Gentleman, whom we are to poliſh for the viſiting and converſing with great perſons, in all places, and at all times ſhall occur.

CHAP. IV.

His entrance into the great perſons houſe; his obſervations at the door, in the Anti-chambers, and elſewhere.

TO begin with the door of a Prince, or Great Perſon, it is uncivil to knock hard, or to

to give more than one knock.

At the door of his Bed-chamber or Cloſet, to knock, is no leſs than bruitiſh; the way is to ſcratch only with their nails.

When he ſcratches with his nails at the Kings Bed-chamber door, or any other Great Perſons, and the Uſher demands his name, he muſt tell him his ſirname only, without the qualification of Mr. S. or my Lord.

When he comes into a great mans houſe or chamber, it is not civil to wrap himſelf up in his Cloak; but in the Kings Court he runs great hazard of correction.

It is boldneſs to enter of himſelf, without being introduc'd.

If it be of importance to him to enter, and there be no body to introduce him, he muſt try gently whether the door be

lockt

lockt or bolted on the inſide; if it be, he is not to knock, or fiddel about the Lock; like an impatient perſon, as if he would pick it, but he muſt patiently expect till it be opened, or ſcratch ſoftly to make them hear; if no body comes, he muſt retire to ſome diſtance, leſt being found about the door, he ſhould be taken as an Eves-dropper or Spy, which would be great offence to all perſons of quality.

It is but civil to walk with his Hat off in the Halls, and Anti-chambers, and this is to be obſerved, he who enters is obliged always to ſalute the firſt.

It is contrary to Civility, to bid a perſon (his Superiour) to put on his Hat; and on the other ſide, the incivility is no leſs,

leſs, if in putting on his own Hat, he makes not the perſon to whom he is ſpeaking put on his alſo, though he be his inferiour, if he be not his dependant.

When the King or Queen's Tables are ſpread, 'tis corrigeable to keep on his Hat, as likewiſe when the Officers come by with the covering or meat.

'Tis rude to drink to a Lady of your own, much more of greater quality, than your ſelf, with your Hat on; and to be cover'd when ſhe is drinking to you. When Dinner is going up to any Nobleman's Table, where you are a ſtranger, or of an inferiour quality, 'tis civil and good manners to be uncover'd.

When any one of extraordinary quality is preſent, 'tis uncivil to whiſper, or to turn your

your face as if you were going to do it.

To laugh, talk, or ask queſtions at Muſick entertainments, is diſobliging and unkind; for they are ſhewing all their excellencies for your diverſion, and ſtriving which ſhall excell in that, which you are to judge; beſides the noiſe and diſturbance you make, is offenſive to them that are more attentive.

'Tis to affront a man, when he is in the middle of a ſerious diſcourſe, to fall in talk to ſome in company of another matter.

In any Room where our Superiours are, it is not good manners to ſit down unleſs deſired.

In the Bed-chamber he muſt be always uncovered: In the Queens Chamber, the Ladies which enter, make their reve-

rences towards the Bed, to which it is not permitted any of them to approach, though there be no Rails nor Balliſters about it.

As to the Ladies, it is convenient for them to know, that beſides the Punctilio of their Courteſies, there is the Ceremony of the Mask, the Hoods, and the Trains; for it is no leſs than rudeneſs in a woman to enter into any ones Chamber, to whom ſhe owes any reſpect, with her Gown tucked up, with her Mask upon her face, or a Hood about her head, unleſs it be thin and perſpicuous.

It is to be ſtrictly obſerved likewiſe, that their Courteſies be not ſhort and precipitate; but grave and low, if there be room, if it be only in paſſing; a moderate inclination is ſufficient.

It

It is not civil to have their Masks on before perſons of honour, in any place where they may be ſeen; unleſs they be in the ſame Coach together at the ſame time.

It is uncivil to keep their Masks on when they are ſaluteing any one, unleſs it be at a good diſtance: But even in that caſe they pull it off before any perſon of the Blood.

In the Chamber of any great perſon, where the Bed is railed in, it is rudeneſs to ſit down upon the Rails.

It is indiſcretion alſo to lean upon the Arms of the Kings Chair, or to loll upon the back of it; to prevent which, it is commonly turned towards the wall.

Whilſt he attends in the Anti-Chamber, or Preſence

Chamber, it is not decent to walk up and down the Room, and if at any time he does ſo, it is the Uſhers duty, and common practice to rebuke him.

It is no leſs abſurd to whiſtle, or ſing for his divertiſement (as they call it) whilſt he is waiting in thoſe Rooms, or in the ſtreet, or any other place where there is concourſe of people.

CHAP. V.

Regulates his Converſation in Company.

AS it is a token of indiſcretion and vanity for one to enter boldly and without Ceremony, into a Room where people are in diſcourſe (though he be of their acquaintance) unleſs

leſs his buſineſs be extraordinary, and he can ſteal in without diſturbing them: ſo it is the mark of incogitancy or ill-breeding, when one comes into a Room, to ball out as their throats would ſplit, to the perſon of their acquaintance; *your ſervant Sir*; *your humble Servant*; *Madam, I wiſh you good day.* But he muſt enter quietly and civilly, and when he comes near the perſon he would ſalute, make his Complement modeſtly and gravely, without any ſuch noiſe or obſtreperouſneſs.

If they do him the civility to riſe when he comes in, he muſt have extraordinary care he takes not any of their places, but ſeat himſelf upon another, and rather behind than before any body; obſerving ſtill not to ſit down till they be all in

their places; it being great indecorum to ſit down in that caſe, whilſt any perſon which gave him that reſpect, continues upon his legs.

Leſs tollerable it is to enquire what they were talking off; or (if they be in diſcourſe) to interrupt them, and enquire haſtily *What's that?* Who did? who ſaid ſo? eſpecially if they be whiſpering or talking in private.

'Tis raſh, and ſavours of a hair-brain'd humour, for any one to ask another in the middle of a Story, what was the beginning.

At firſt coming into a Room it is very unmannerly to ſalute any women, in the company except your own acquaintance, for there may be ſome of too great quality for your approach,

proach, whom you may ignorantly offend.

In viſiting a Lady lately come out of the Country, or after a journey, it is not enough to ſalute her, but her Gentlewoman alſo, if ſhe be then preſent. But this ought eſpecially to be obſerv'd among the Sex.

If one be in company 'tis not civil to ſpeak to any one of them, (or to any Servant that comes in by accident) in a language the reſt do not underſtand.

It is not civil to whiſper in company, and leſs to laugh when you have done; for people being generally conſcious, are apt to apply it to themſelves, and conceive ſometimes ſo great diſpleaſure as is not eaſily removed.

I think it ſcarce neceſſary to

ſet down the documents which is given every day to Children; as when ever they anſwer yes, or no, to give always the Titles of Sir, Madam, or my Lord, as they are due; as yes Sir; no Madam, *&c.* it is handſome alſo when one is to contradict any perſon of quality, and to anſwer in the negative, it is not to be done bluntly with a *No, Sir, that is not ſo,* but by circumlocution, as *Pardon me Sir, I beg your pardon, Madam, if I preſume to ſay, fisking and pratling are but ill ways to pleaſe.*

It is obvious too, that it is but a Ruſtick and Clowniſh kind of wit, to put *Sir*, or *Madam* after any word, ſo as to render his meaning ambiguous, as to ſay, *this Book is bound in Calf, Sir; this is a fine Mare, Madam; or he is mounted upon an Aſs, my Lord,* &c.

It

It is not handſom to add after the Titles of *Sir*, or *Madam*, the Sirname, or quality of the perſon one ſpeaks to, as to ſay, *Yes Mr. Cicero*; *No Mr. Conſul:* but rather, *yes Sir*, *no Sir*, and no more.

When one ſpeaks any thing Complementally, or runs out into extravagant expreſſion in commendation of the perſon to whom he ſpeaks; it is not civil to ſay, *you jeer me*, *Sir*, but the phraſe muſt be altered, and one may ſay, *you amaze me*, *Sir*, &c.

When one tells any ſtory or action of an other, eſpecially if it be to the diſadvantage of the perſon who did it; it is not good to father it upon the perſon to whom we are ſpeaking, expreſly, or under his own name; but to do it more remotely, and by ſome indefinite term,

as to ſay, *ſuch a thing was done raſhly, ſuch a thing had been more obligingly let alone*; is better than to tell him bluntly, *he was mad to do ſuch a thing*, or *he diſobliged ſuch a man in doing ſo or ſo.*

Great care is to be had likewiſe of ſpeaking imperiouſly, or uſing any words of command towards the perſon to whom we are ſpeaking; we are rather to accuſtom our ſelves to a way of circumlocution, by varying the phraſe in ſome other indiffinite manner; as inſtead of ſaying, *come, go, do, or ſay ſuch a thing*, we muſt ſay, *if you think it convenient, come; you will do well to go; in my judgment it would be well to do ſo.*

It is no ſmall argument of indiſcretion, in a perſon that would be thought otherwiſe,

to

to magnifie, or talk much of his Wife, his Children, or Relations, in the company of perſons of quality; nor before any company, eſpecially of ſtrangers; yet perhaps you may hear ſome ſay to this effect; *Good lack, how did I laugh laſt night at my* Robbin; *I did not think it poſſible for a Child to have ſo much wit; I believe he hath too much wit to live, &c.* This betrays an ignorance in a mans behaviour, and ſuch like diſcourſe ſeldom pleaſeth any but themſelves, though they may be ſpoken of upon occaſion, if it be done pertinently, and without extravagant commendation.

It is not handſom to appear affected, or over-much pleaſed with the commendations of ones Relations; nor when one ſpeaks of his own Wife, to mention

mention her by her name or quality, or any term of familiarity uſed betwixt themſelves; as for example, it would not be handſom if *Cicero*, or any Preſident were ſpeaking of his Wife, for him to ſay, *Madam* Cicero, *did ſo*; *Madam* la Preſidente, *ſaid this*; *or*, *my joy*, *my duck went hither or thither*; but much better it would be to ſay only *my Wife*. A Wife ſpeaking of her Husband before perſons of ordinary condition, may call him by his name, with the addition of Maſter, if he uſes that title; but before perſons of quality, ſhe is to ſay only *my Husband:* The man which careſſes, or expreſſes much fondneſs, to his Wife, before company, makes himſelf ridiculous.

It is not civil to enquire too particularly, of the Husband, after

after his Wife; unleſs ſhe has been abſent in the Country, or deſperately ill; eſpecially, if he be a perſon for whom we ought to have any reſpect.

And if it happens, we are bound in Civility to inquire of the Huſband, we muſt proceed contrary to his way; for whereas he in diſcretion is to ſay no more than *my Wife*, in ſpeaking of her; we muſt not follow his example, and cry rudely, *how old is your Wife?* or *how does your Wife?* but obſerving the quality of the Huſband, ſay, *how old is my Lady your Wife? I wiſh my Lady Preſident, or my Lady Dutcheſs much happineſs.*

Nor is it good Manners to ask any perſon, eſpecially a Woman, how old ſhe is; for all that are old would be thought otherwiſe, at leaſt not to undergo

dergo the infirmities thereof.

Avoid unſuitable and hyperbolical commendations of any perſon; for any exceſs nauſeates, and it will be a kind of detraction from thoſe you ſpeak to, and bears with it a tincture of arrogance. For he that commends another, would have him eſteemed upon his judgment: it is neceſſary for him that doth it to reflect upon his own repute; for it diſparageth a wiſe man to be commended by a Fool, nor is it any credit for a good man to be commended by a debaucht.

Being in the Company of perſons of Quality, unleſs one be of greater Dignity himſelf, it is no leſs ridiculous to mention ones Relations, with their Titles of Honour (though we ought always to ſpeak of them with

with reſpect) as to ſay, *My Lord my Father*, my *Lady my Mother.* They are only to be called *my Father*, *my Mother*; nor is it proper for Children of any bigneſs, to call them *Dad* or *Mam*; much leſs to call them by their Names, or their Titles.

When one ſpeaks to a third perſon, of any perſon of quality who is preſent, it is not civil to name him bluntly, if he ſtands by; as for example, if I were ſpeaking to *Cicero* of *Cæſar*, in the preſence of *Cæſar*, and ſhould tell him *Cæſar had done great things in France*; and *Cicero* ſhould ask me *who took Gergovia?* I muſt not nod my head and cry *He*; that would be a diſobligation to *Cæſar*, and ſavour too much of contempt: But I muſt anſwer, this Gentleman took it; and it is no leſs

uncivil

uncivil to point with ones finger to the perſon of whom we are ſpeaking, if he be in the room.

It is improper likewiſe to ſend Commendations or Meſſages to any body, by our Superiours; but we muſt rather find out ſome other perſon that is either equal or inferiour.

It is defect of Civility likewiſe, and good Breeding, to interrupt any perſon that is our Superiour, if he be in diſcourſe; and makes us ridiculous to ſpeak in that caſe but when we are ſpoken to.

When a perſon of ſuperiour Quality asks a queſtion in Company, where there are many more our Superiours, it is arrogance to anſwer firſt, though the queſtion be but trivial; as *what is it a Clock? what day is it?* even in thoſe queſtions we are

to

to give precedence to our betters, unleſs they be made particularly to us.

If a perſon for whom we bear any common reſpect, heſitates in his diſcourſe, to conſider what he has to ſay, or to rub up his memory; 'tis rude to cut him off quite, or interrupt him, though in his aſſiſtance; as if one were telling that *Cæſar defeated Pompey in the Battel of, of, of*, it would be unhandſom for one to clap in, and cry *Pharſalia*; he ought rather to attend till he be askt.

In the ſame manner, it is not Gentile to rectifie a Superiour, though he be in a miſtake, becauſe it would look like a kind of contradiction; as if he ſhould ſay, *It was a teſtimony of good nature in* Darius, *to weep when he ſaw* Alexander *dead.* Where

Darius

Darius is miſtaken for *Alexander*, we are obliged in Civility to attend till he recollects himſelf, or gives us occaſion to undeceive him; and then we are to do it without any reflection.

In ſpeaking to a perſon, it is not civil to cry, *You underſtand me I hope? Do you underſtand me? I do not know whether I explain my ſelf ſufficiently.* One muſt ſay nothing in that nature but proceed in his diſcourſe and if he perceives he does not underſtand, repeat, or illuſtrate what he ſaid before in as few words as is poſſible.

In relating any ſtory, 'tis ridiculous to ſay almoſt at every word, *ſaid he*, or *ſaid ſhe*.

Caution muſt be had likewiſe of ſpeaking any thing may perplex or trouble any one; or remembring or reviving any affair

affair, that is not to the advantage of the perſon to whom they ſpeak.

To ſleep, go away, or gape, whilſt one is ſpeaking, is not only uncivil, but ſtupid; and to be laughing and playing the fool, is as bad; care therefore muſt be had not to play with ones fingers, to pat or toy with him that ſits next, nor do any childiſh thing to provoke him to laugh; leſt the Company being indiſpoſed for ſuch idle diverſions, take pet and be gone.

If a perſon of Quality be in the Company of Ladies, 'tis too juvenile and light to play with them, to toſs or tumble them; to kiſs them by ſurpriſe, to force away their Hoods, their Fans, or their Muffs.

It is unhandſom among Ladies, or any other ſerious Com-

pany,

pany, to throw off ones Cloak to pull off ones Perruque, o Doublet, to cut ones Nails, t tye ones Garter, to chang Shoos, if they pinch; to call fo ones night Gown, and Slipper to be at eaſe, nor ſing betwee the teeth, nor drum with one fingers; all which are as incon gruous, as for an Officer of Horſ to appear in ſhooes when he i called to attend the General.

'Tis unpleaſing, likewiſe, t hear a man always complainin of his diſtempers in Company and implies either ſtupidity o hypocriſie; it being to be ſup poſed, he does it either by tha vain and impertinent pretence to conceal his want of ability to maintain any diſcourſe; o that he may be thereby permit ted to take his own eaſe, though to the diſturbance o

the

he reſt of the Company.

When any Jewel or other arity is ſhown to the company, is indecent to clap ones hand pon it to ſee it firſt; it being uch better Manners to mode-ate our Curioſity, and expect atiently till it comes to our urn, and when it does, it argues o great diſcretion to admire it oo much, or to run out into ny extravagant commendati-ns, as ſome people do, who by eir immoderate tranſport, onvince us they have ſeen no-ing curious before, and have o true eſtimate of the value of ings.

On the other ſide, to be cold nd indifferent in praiſing what s really commendable, is a ſign f ſullenneſs and moroſity, ſpecially in great perſons, and s ingrateful to all the World;

the beſt way therefore is to be modeſt and juſt, and to give things their approbation as they think them to deſerve it.

It is not improper to adver-tiſe in this place, that when any thing is preſented to one by a Superiour or Equal, 'tis decent to receive it with his Glove off, kiſſing his hand; as alſo when he returns it, or preſents any thing to another: But if a thing be deſired of us, the beſt way is to deliver it immediately, without making him expect.

When a Curioſity is once produced among Company, 'tis uncivil to put it up till all have ſeen it that are deſirous.

It is barbarous, and argues the height of indiſcretion, to peep over ones ſhoulder, when he writing, and ungentile when he is reading, and fond to caſt

his

his eyes ſeriouſly upon any Papers lying in his way.

'Tis not handſom, likewiſe, to come too near thoſe who are telling of Money; any Trunk that is open, or any Cloſet where Jewels or ſuch Rarities are laid: In like manner if one be in his Cloſet with any perſon who is ſuddenly called out, it is civil to go out with him, and attend his return in ſome other room.

'Tis incivility before a perſon of Quality, to read any Letter or other Paper that is brought to him, unleſs the ſaid perſon be concerned therein, or does expreſly deſire it.

If new Company comes in, or any perſon riſes to be gone, or to pay reſpect to them that are entring, though they be our

1 *Ni los ojos à las cartas; ni las manos à las arcas refranes.*

Inferiours,

Inferiours, it is but Civility to rise also.

If any one comes in to speak with us from a person for whom we ought to have a respect, though it be but a Footman; we are obliged in Civility to rise from our seat, and receive his Message with our Hats off.

If we be obliged to go and come into the room before persons of Quality, we are to have a care of turning our backs upon them, and are to endeavour to go out backwards as much as we can.

Late Custom hath dispensed with a Rule of Civility, which is solemn taking of leave at departure from Company. When many are met together at a Visit, and some are discoursing, or others at Cards, 'tis not unmannerly to rise up and only take

leave

leave of the Lady you gave the Viſit to, and go without ſpeaking to any the of the reſt, except they riſe up.

'Tis of late, likewiſe, obſerved not to call any Gentlewoman by her ſirname, adding only Madam to it, but rather Mrs. as not *Madam Joan, what's a clock?* but *what is't a Clock, Madam*: not my ſervice to Madam *Smith*, but rather to Mrs. *Smith*.

But above all things, our principal care muſt be of intruding upon perſons in private diſcourſe, which will be diſcovered either by their retirement, their whiſpering, or by the changing their diſcourſe upon our approach; having obſerved either of theſe ſigns, we are preſently to withdraw upon penalty of falling into great indiſcertion.

For Companies met upon any Solemnity or Ceremony, we muſt take ſpecially notice of two ſorts of people; the Authors of the Ceremony, or the Perſons invited.

To the Authors in the firſt place, if the Ceremony be any ſerious matter, we muſt always give place, though they be our Inferiours: For example, at a Wedding, the Bride, Bride-groom, their Relations, and the Eccleſiaſtical perſons, have always the preheminence; and we are in Civility obliged to do them, though they be very much beneath us. If it be at a Chriſtning, the God-fathers, God-mothers, Child, Widwife, and ſuch as the Matrons as are moſt eſſential to the Ceremony, are in equity to precede: If it be a Funeral, the Relations of the dead

dead perſon are in courſe to go firſt, and have the moſt honourable place; if it be at an Offering, or Religious Proceſſion, the Church-wardens and other Officers of the Church, are to be in the Van.

As to the perſons invited, if we be of that number, we are not to place our ſelves, if there be any body elſe to diſpoſe of us; but if there be none, but every body is left at his own liberty, 'tis diſcretion to leave the beſt places void for perſons of greater quality; unleſs we be of ſuch a Dignity and Character, as obliges us, according to Cuſtom, to ſtand upon our Punctilioes, not ſo much out of an opinion of our ſelves, as in conſideration of the honour we owe to the Society, of which we are Members, or to the Prince,

whoſe Miniſters we are.

In ſhort, in regard of all ſorts of people, our Civility concerning the place, ought to be regulated upon a right eſtimation, firſt of our ſelves, and then of other perſons. It is commonly lookt upon as Civility to give place, or at leaſt offer it to Eccleſiaſtical perſons, in reference to their Functions; to ſuch Magiſtrates as are in their Princes name intruſted with the execution of his Laws; to perſons of any publick Character, to perſons of extraordinary Extraction; to Women, to ancient perſons; and ſuch as have rendred themſelves egregious by any faculty of their own.

CHAP.

CHAP. VI.

Our Deportment towards a Great Perſon.

AS to our Behaviour towards Great Perſons of more than ordinary Quality, it is to be obſerved, when we enter into their Chambers or Cloſets, we muſt go in gently, making a profound reverence and inclination of our bodies, if the perſon be preſent; if not, we are not to peep and pry up and down to ſee what we can diſcover; but to retire as ſoftly as we came in, and expect his appearance without. 1

If the perſon we viſit be ſick,

1 Incivile eſt illum ſalutare qui reddit urinam, aut alvum exonerat. *Eraſ. Coll. in Princ.*

and in bed, we muſt return, without we be deſired to enter; and then having ſeen him, our viſit is to be ſhort, becauſe ſick people are unquiet, and tyed up to their Phyſick and times: we muſt remember likewiſe to ſpeak low, and provoke him to anſwer as little as we can.

We muſt remember 'tis great indecency to ſit down upon the bed, eſpecially if it be a woman; but above all, it has been unhandſom in all Ages, and ſavours of want of Breeding, if being in Company of our Superiours, Equals, or other perſons with whom we have not a perfect familiarity, we throw our ſelves upon the bed, and continue our diſcourſe as we are lolling there.

If the perſon upon whom we wait be writing, reading, or ſtudying,

dying, it is not Manners to interrupt him presently with our discourse; but we must rather stay till he has done, or leaves off of himself to entertain us.

If we be desired to sit, we must do it, but with some little demonstration of unwillingness, in regard of our respect; and be sure to place our selves beneath him towards the lower end of the room, which is always next the door where we came in; and the upper end is, where the person of honour sits himself.

It must not be forgot also, that when we do sit, it be upon a seat inferiour to his, if it be to be had; there being great difference to be observed betwixt a Chair with arms, a back Chair, and a Joynt-stool; the first being most honourable, the second

the next, and the ſtool the loweſt of the three.

It is altogether unhandſom to appear, eſpecially before Women, without our Waſtcoat, and Shirt ſo open, as that our skin may be ſeen; or to come in with any other part gaping, that ought in modeſty to be ſhut.

When one ſits down, he is not to place himſelf cheek by jole by his ſide, but juſt over againſt him, that he may take notice of his readineſs to hear him; and becauſe it is not ſo handſom to ſit full in his face, it will be eſteemed good Breeding, if he place himſelf *en profite* or ſomething ſide ways.

You muſt have a care to avoid in ordering your ſpeech and whiſpers, ſo that none of your breath may come near his Noſe you ſpeak to, leſt you offend him. We

We muſt by no means put on our Hats, unleſs commanded; we muſt have our Gloves upon our hands, and keep our ſelves quiet upon our Seats, without playing with our Legs, our Band-ſtrings, our Hat, or our Gloves; no picking or poltering in our Noſe, nor no ſcratching of any other part.

We muſt have a care of yawning, of blowing our Noſe, or ſpitting, eſpecially if the room be rub'd; and if it falls out ſo, as we cannot avoid it, we muſt do it in our Handkerchief, turning aſide, and holding our Hat or left hand before our face, and be ſure not to look upon it when we have done.

We are not to take ſnuff before any perſon of honour (who has priviledge to take it before us) unleſs he preſents it himſelf;

in that caſe it is lawful; an
though we have an averſion t
it, we are bound to accept, an
pretend to make uſe of it.

If one be ſitting by the fire
great care muſt be had of ſpi
ting into it, upon the Brands, o
into the Chimney; much leſs
he to play the fool with Tong
or imploy himſelf in putting th
ſticks together; but if the perſo
viſited ſhews any inclination t
mend the fire, he is obliged, i
that caſe, to ſeize upon th
Tongs, to eaſe him of that trou
ble, unleſs the perſon of honou
ſeems deſirous to do it himſe
for his own recreation.

Being ſit by the fire, 'tis no
commendable to riſe up fro
his ſeat, and turn his back to th
Chimney; but if the perſon o
Quality riſes, he is bound to riſ
alſo.

If by accident there be but one Skreen in the room where you are with the ſaid perſon, and you be conſtrained to make uſe of it, after ſome formal reluctancy, you muſt take it, but ſo, as to take opportunity (as ſoon as you can without his perceiving it) and lay it privately by.

If upon any occaſion a perſon of that quality happens to be at your houſe, and ſitting to the fire, you muſt not ſuffer any of your Servants to preſent him with a Skreen, but do it civilly your ſelf.

If it ſo happens that you be alone together, and the Candle be to be ſnuffed, you muſt do it with the Snuffers, not your fingers, and that neatly and quick, leſt the perſon of Honour be offended with the ſmell.

As

As for Women, 'tis as immodeſt for them to have their Coats pinn'd up by the fire, as to walk with them tuck't up in the ſtreets.

When we are talking, it is not civil to uſe odde or much geſture with our hands; it implies ordinarily, they have but little to ſay, whoſe elegance lies in the motions and contortions of the body.

But being in diſcourſe with a man, 'tis no leſs than ridiculous to pull him by the Buttons, to play with the Band-ſtrings, Belt, or Cloak; or to punch him now and then on the Stomach; 'tis a pleaſant ſight, and well worthy of laughter, to ſee him that is ſo puncht, fall back, and retire; whilſt the other inſenſible of his abſurdity, purſues and preſſes him into ſome corner,

ner, where he is at laſt glad to cry quarter, before his Comrade perceives he is in danger.

It argues neglect, and to undervalue a man, to ſleep when he is diſcourſing or reading; therefore good Manners command it to be forbid: beſides, ſomething there may happen in the act that may offend, as ſnoaring, ſweating, gaping, or dribling.

'Tis unbecoming, likewiſe, to accuſtom our ſelves to make mouths, to loll out our tongue, to roll it in our mouths, to bite our lips, to play with our Muſtacho's, to pull out our hairs, to twinckle with our eyes, to clap, or rub our hands violently for joy, to pull out our fingers, and ſnap them one after another; to ſcratch or ſhrug with our ſhoulders, as if there were Creepers

pers upon our backs.

'Tis not becoming to break out into violent and loud laughter upon any occaſion whatever; [1] and worſe to laugh always without any occaſion.

In diſcourſe be very careful to avoid inſignificant, frivolous, or affected words, and Landſtories, which are generally known and paſs among old Wives and Children: theſe expoſe us to contempt and cenſure; and by the Rarities we produce, others may gueſs at the furniture of our Cloſet.

Be not in your diſcourſe fond to diſcover your Academical Learning, nor uſe Philoſophical Terms, nor ends of Latine, to be eſteemed by them that un-

1 Fatuus in riſu exaltat vocem ſuam; vir autem ſapiens vix tacite ridebit. *Ecc.* c. 21.

derſtand

derſtand not. And of this young Scholars are guilty, that have more confidence than prudence. The beſt way to diſcourſe is on all occaſions to ſpeak candidly and fairly for truth ſake, not vain-glory.

If the perſon we are entertaining, lets any thing fall, we are obliged on that, and any ſuch occaſion, to ſtoop ſuddenly and take it up, and not ſuffer them to do it themſelves.

If they ſneez, we muſt not cry out, *God bleſs you*, with any conſiderable loudneſs, but pull off our Hat, make our reverence, and ſpeak that benediction to our ſelves.

If it happens he wants any of his Servants that is not ready at hand, it is our duties to call them, not aloud, at the top of the ſtairs, or at the window, but to

to find them out where they are, and let them know their Lord calls them: And indeed amongſt intelligent perſons, it is lookt upon to the diminution of the Maſter and Miſtreſs, where Servants are permitted to call for any thing aloud, or to deliver their Meſſages out of the window, or from the top of the ſtairs; for it implies the Servant has no diſcretion nor reſpect for them; and the Maſter and Miſtreſs, indeed, are not worthy of it; not having the wit to conſerve a reverence in their Servants, by reſtraining them from thoſe acts of incivility and lazineſs.

We muſt be always very attentive to what they ſay, leſt we put them to the trouble of ſpeaking things twice; we muſt not interrupt them while they are

are ſpeaking, but expect till they have done, before we give them our anſwer. We muſt have great care how we contradict them; and if neceſſity obliges us to inform them of the truth, we muſt firſt beg their excuſe, and if they perſiſt in their errour, we are not to contend, but give over till ſome better occaſion.

When it comes to our turn to ſpeak, we are not to 1 entertain them with things we do not underſtand at all, or imperfectly.

If we be in Company more learned, 2 or fitter for diſcourſe,

1 Si eſt tibi intellectus, reſponde proximo: ſin autem ſit manus tua ſuper os tuum, ne cupiaris in verbo indiſciplinato, & confundaris. *Eccli. cap.* 5.

2 Adoleſcens loquere in tua cauſa vix, quum neceſſe fuerit, ſi bis interrogatus fueris, habeas caput tuum reſponſum ſuum. In multis eſto quaſi inſcius & audi tacens, ſimul & quærens. *Id. cap.* 32.

we

we muſt leave it to them, hea
them attentively, and be ſilent;
or if we be preſſed to ſpeak
our judgments, we muſt do i
ſhort, in few words; and have
a particular care of imitating
their indiſcretion, 1 who affec
to have the whole talk at th
Table, and when their mouth i
once open, can never ſhut i
again.

Reſervedneſs is by ſome e
ſteemed a Vertue; but certain
ly to me it appears the Sympton
of a ſullen and ſtupid Nature,
and unwelcome to all Societies,
when a hearty communicative
man is uſeful and acceptable.

Freedom hath its latitude,

1 Nec verò tanquam in poſſeſſionem ſuam venerit, *dit Ciceron d'un grand parieur*, excludat alios; ſed cum reliquis juribus, tum in ſermone, communi viciſſitudine nonnunquam utendum putet. *Offic. lib.* 1.

and

and diſcretion ſhould limit it and allot it its degrees, according to your own kindneſs and the obligation to the perſon. Nor is it prudence to let a man at firſt ſight perceive all that is within you, there may be diſcontent, vice, or infirmity at the bottom.

To be over-bold and ruſhing into diſcourſe before our Superiors, is as great an errour as to interrupt them in it, or to deny them place or reſpect.

Uſe not frequently in diſcourſe the names of God or Devil, nor Scripture; this is not only ſinful, but indecent.

Be not naſty in your Cloaths nor Body, as in ſweating, belching, biting your Nails, rubbing your teeth, or picking your Ears or Noſe. To keep your hands in your Pockets is like a Lowte.

If

If one be obliged to comple
ment any perſon, he muſt doi
as ſhort as is poſſible, and retur
his anſwers rather in Congies
than any prolix diſcourſe.

If this great perſon makes u
put on our Hats (which is no
to be done without particula
command) we are to pull the
off again upon mention of him
and of his Relations, or an
perſon of principal Dignity a
lied, or any way intimate wit
the Grandee with whom we ar
in diſcourſe; but if by pulling
them often, we find our ſelve
troubleſom to him, and are for
bidden again, 'tis then but Man
ners to keep them on.

In all our Converſe we are
carefully to refrain Swearing, it
being a vice into which many
people fall by an ill habit; ſup
poſing it vainly an elegance, and

great

reat ornament to their diſ-
ourſe ; and when we forbid
wearing, we intend to exclude
l little and trifling Oaths with
e reſt, which ſignifie nothing ;
is being certain, neither the
ne nor the other are ſigns of
ood Education ; for when one
wears before a perſon of Ho-
our (if there were no worſe
ntence to follow) he may be
ſtly pronounced a Clown.

On the contrary, we ought
be plain and modeſt in our
iſcourſe, ſo as he may take no-
ce of our retention, and the
eſpect we would perſwade him
e have for his perſon.

For which reaſon it is to be
hought great incivility to que-
ion and interrogate a perſon of
Honour, or any other, about
ifling and impertinent things,
nleſs they be our Servants, or
ſome

ſome other people under our authority. Again, if one be obliged to preſs any thing from ſuch a perſon, it is to be done with ſuch caution and Civility, as may encourage him to anſwer: As for example, if you would know whether he would be in the Compagn this Summer, we muſt not cry bluntly, *Sir, will you go into the Army?* that would be tóo irreverent and familiar; but we muſt ſay, *I do not queſtion, Sir, if your health or affairs will permit, but you will be in the field this Summer*; and in that caſe there is no offence but your curioſity, which is excuſable when accompanied with reſpect.

We have ſaid before that Nature has given us Rules for our Modeſty, and they ought, indeed, to ſerve for our diſcourſe alſo,

alſo, it being great diſ-reſpect o ſpeak the leaſt immodeſt word before any, but more eſpecially perſons of Honour. In he Company of Women it is not commendable to uſe Equivocaion, or ambiguity of expreſſion, being an intrenchment upon Civility and modeſt Converſe.*

Avoid the recital of ſuch hings as will make others bluſh, or that reflect ignominiouſly on any, unleſs you know them very well, and your Company eſpecially. No good man but will avoid repeating any thing hat is profane, or playing with Scripture, in diſtorting the ſenſe, or making it into ridicule.

And not only equivocal words, but ſuch likewiſe as

* Semper abſtinendum eſt à verbis unde fit verecordia. *Sen.*

leave

leave, or may leave the leaſt Idea or Image of immodeſty in the minds of the hearers.

And as Oaths, and licentiouſneſs in diſcourſe, are repugnant to Civility, ſo Contention, Choler, Hyperbolies, Rodomontado's, Lyes, Reproaches, Self-applauſes by diſparaging others, magnifying himſelf with perpetual repetitions of his own prudence, as *I would not have done this, I could not do that*; whereby deſigning to inſinuate his own juſtice and diſcretion, he becomes troubleſom, and makes himſelf ridiculous. 1

But if they who talk much and long, and yet ſpeak nothing to the purpoſe; if they

1 Deforme eſt ſeipſo prædicare, falſa præſertim, & cum irriſione audientium imitari militem glorioſum. *Cic. Off. lib.* 1.

who

who cannot ſpeak ſix words without an Apology of half an hour; if they who are ready to quarrel, and pull their adverſary by the beard, in every argument they entertain, though the thing be never ſo indifferent; if thoſe who never ſpeak but in a heat, and run out into paſſion, though no occaſion be given: If all theſe, I ſay, be abſurd, thoſe who cannot ſpeak but in ſuch a tone as puts their Auditory into a fit of the Megrim, are deſervedly much more; wherefore all theſe imperfections are to be particularly avoided: and laſt of all, one is to have reſpect to his natural voice, and to raiſe or depreſs it according to his diſtance from the perſon with whom he is in diſcourſe; which diſtance ought to be our direction, unleſs the

perſon be deaf, and in that caſe we are allowed to exceed.

Another rudeneſs there is which is too frequent, among ſuch as never think they are heard, unleſs they come up ſo cloſe to your face, as to run a-gainſt your Noſe; in that caſe you are to pray heartily their breath may be ſweet, or you're a dead man.

Furthermore, we are to obſerve our Viſits be not too long, and that if the perſon of honour does not diſmiſs us himſelf, we be ſure to take our opportunity when he is ſilent, when he calls for any body elſe, or gives any other intimation of buſineſs o-therwhere: in that caſe we may depart without much Ceremony; and if a third perſon come in, and the diſcourſe be addreſſed to him, we may withdraw without

without ſpeaking a word.

If he perceives our retreat, and the great perſon will do us the honour to accompany us out of the Chamber, we muſt not oppoſe, that would imply we thought he did not underſtand what he was doing; and perhaps we ſhould hinder him from doing what he intended not for us. We are only to teſtifie by ſome little formality, that if that honour be directed to us, we do not think our ſelves worthy; and this is to be done as we are paſſing forward, without looking behind us, or elſe turning back, and ſtopping to let him paſs, as preſuming he has buſineſs that way in ſome other place.

If whilſt we are in the preſence of this perſon of honour, another perſon ſhould come in

ſuperior to us, though inferior to the perſon with whom we are in diſcourſe; we are not to quit the perſon with whom we were before, to addreſs our ſelves to the new commer, but give him only ſome ſilent token of our reſpect. If the new commer be of a quality ſuperior to the perſon to whom we made the viſit, in that caſe (as it is to be ſuppoſed, the perſon we viſit, will addreſs himſelf according to his duty) ſo we behaving our ſelves accordingly, are to leave the firſt to do honour to the laſt.

If the perſon of Quality entertains diſcourſe with another, we are not to take advantage, and to fall a talking to our next Neighbour; it would be unhandſom to talk ſo loud as to diſturb him; and to whiſper would be ſuſpicious, and make him

him think you were talking ſomething of him.

If the grand perſon be going out of the room, either in his houſe, or our own, we are bound (if there be ſpace) to get before him if we can, to hold up the Hangings, and open the doors for him, though there be Servants by, it being a great teſtimony of reverence and reſpect.

CHAP. VII.

Demeanour in the Church.

AT our entrance into the Church (at leaſt the Quire or body of it) we are obliged to make a profound reverence; and compoſing our ſelves with as much modeſty as we may, paſs on to our Seats: If any be

ſo unhappy as to forget, or ſo inſolently profane as to deſpiſe it out of reſpect to the place, yet he ought to do it in Civility to the perſons of Honour which are generally there; but Indecorums in holy places, are lookt upon as effects of ill Education, according to the Principles eſtabliſht before, and received all the World over; that our actions are to be conformed according to the circumſtances of time, and the place where we are; and for that cauſe we are to ſtand, ſit, or kneel, according to the directions of the Rubrick, and the practice of the reſt of the Congregation. For example, we ſit at the Pſalms the firſt and ſecond Leſſons, and the Epiſtles; we ſtand up at the Goſpel and the Creed, and kneel at all the reſt of the Service; but more

more eſpecially when we receive the Communion.

It is not decent to make faces or mouths when we are at our devotions, to ſay our Prayers loud, or to mumble them ſo over, as to give diſturbance to thoſe who ſit next.

We muſt ſit ſtill and be ſilent at Sermon.

In private Chappels where perſons of Honour are preſent, it is not proper to ſit down, but to ſtand up until the Text be named.

If one be to lead a Woman to Church, or other-where, he muſt lead her in his right hand, putting her next the Wall as he walks, and above him in the Pew, obſerving ſtill when he leads her, to have his Glove upon his hand. For when one gives his hand to a Lady, ei-

ther there, or in any other place, it is a general rule he muſt do it with his Glove on. He is likewiſe to enter every where before her to open the doors, and make place for her; but if it happens there be perſons of greater quality to lead her, he is to deliver her hand to them, and not keep it from any body, unleſs the Lady commands him expreſly, or he be aſſured the perſon to take it will be diſ-ſatisfied thereby.

The Woman is likewiſe to take notice, that 'tis not only vanity, but inexcuſable arrogance to cauſe her ſelf to be led, or her Train carried up in the Church, where God himſelf is more particularly, and more effectually preſent.

CHAP.

CHAP. VIII.

Directions how to walk with Great Persons, and the manner of our Salutes.

IF we be to walk in the streets, and to discourse with any person of Honour, as we go along with them, we are always to observe to give him the upper hand, and not to keep exactly side by side with him, but a little behind, unless when he speaks to us, and we step forward to give him our answer, and that is to be done uncovered.

If whilst we are walking we meet with any person of our acquaintance, or see any mans Footman pass by that we know, we must have a care of calling

out after them, *You, Boy! how does your Maſter? my ſervice to your Lady*, &c. There is nothing more clowniſh; nor muſt we leave the perſon we are walking with, to run to them; but if we have buſineſs with them, and are not at that time in diſcourſe with the perſon of quality, we may make a private ſign to them to come to us, and ſtealing back, deliver what we have to ſay quickly, and return; otherwiſe we may ſalute them at a diſtance, ſo as the perſon of quality need not perceive it.

If one walks with this perſon of quality in a Chamber or walk, he muſt always place himſelf beneath him. In a Chamber where the bed ſtands, is the upper end, if there be one in it; if not, we are to regulate our ſelves by the door.

door. If it be in a Garden, we must be ſure to keep the left hand, and without affectation or trouble to him, recover that ſide at every turn.

If there be three walking together, the middle is the moſt honourable place, and belongs to the beſt man in the Company; the right hand is next, and the left the third.

But this is generally obſervable, that walking two and two, at the end of every walk we muſt be ſure to turn towards the perſon with whom we are walking, and not outwards, leſt we be guilty of turning our backs upon him.

If the perſon of Honour ſits down, and has a mind to repoſe, we and other perſons being by, it would be ridiculous for us to walk on, and leave him alone

to

to his reſt, if we pretend the leaſt difference in the World.

If we meet any perſon of condition in the ſtreet, or elſwhere, we muſt always give him the Wall; or if there be no ſuch thing to direct us, we muſt paſs by his left hand ſtill, to leave his right hand at liberty; and this rule is an authentick among Coaches.

If we be to ſalute any perſon arrived lately out of the Country, it muſt be done with an humble inflexion of our bodies, taking off our Glove, and putting our hand down to the ground; but above all, we are not to do it precipitouſly, nor with over much pains, neither throwing our ſelves haſtily upon our Noſe, nor riſing up again too ſuddenly, but gently, and by degrees,

degrees, leſt the perſon ſaluted bowing at the ſame time to you, might have his teeth beaten out by the throwing up your head.

If it be a Lady of quality, we are not to ſalute her, unleſs ſhe preſents her ſelf in Civility, and then only in appearance by putting our faces to her Hoods; but whether we ſalute her or not, our reverence muſt be performed with low and decent inclination of the body.

If in the Company of the ſaid Lady, there happens to be others of equal condition, and independant upon her; but if they be dependant, and of much inferiour rank, 'tis incivil to ſalute them, and treat them equally with their Superiours: yet they are not to be ſaluted unleſs they be of your acquaintance, unleſs they be preſented to you.

CHAP.

CHAP. IX.

How we are to Comport in our Congratulations and Condolements with great Perſons, and of the neatneſs and propriety of our Cloaths.

IF we underſtand a perſon for whom we have any reſpect, has any occaſion to rejoyce, or be ſad, Civility requires we conform our ſelves in ſuch ſort, that he may be perſwaded of our affection and concernment for his affairs.

The neatneſs and property of our Cloaths, may be ſaid to ſhew a great part of our Breeding, it being a great diſcovery of the diſcretion of the perſons by them; for how is it poſſible to ſee a man ridiculous in his habit,

habit, but we muſt preſently conclude he himſelf is ridiculous.

Property I call a certain ſuitableneſs and convenience betwixt the Cloaths and the perſon, as Civility is the framing and adapting our actions to the ſatisfaction of other people; and if we deſire to be exact, we muſt proportion them to our ſhape, our condition, and age.

The contrary to this property, is unſuitableneſs, which conſiſts in too much exactneſs or direct careleſneſs, and is the fault of ſuch as are vain, or too well conceited of themſelves, or elſe of ſuch as are too little, and therefore negligent, lazy, ſlovenly, or moroſe.

Some there are that are ſo little concerned for their Apparel, that their care therein extends

tends no further than juſt neceſſity: they matter not Decency, ſo that they may be defended againſt the injuries of the weather. Certainly he that goes to dine with a friend in foul linen, prefers the filling of his ſtomach before the ſatisfaction of his friend, and comes in love to no body but his own belly.

Theſe two faults are each of them to be condemned; but that which proceeds from ſordidneſs or neglect, is the worſt of the two; for beſides that, it gives a Character of the man, as well as the other; it diſ-obliges the perſon before whom we appear; as if we did not value his opinion of us, or thought him unworthy to be viſited with better.

But the beſt Rule we can obſerve for the faſhion of our Cloaths,

Cloaths, is the Mode; to that it is we muſt ſubmit all our own fancy and reaſon; obſerving ſtill what is generally worn, and following their faſhion without further diſpute.

This Mode hath likewiſe two faults of exceſs, the one is ſingularity, the other profuſion, both one and the other making one ridiculous.

And indeed if a perſon, how modeſt or reſerved ſoever he be, would be obſtinate, and endeavour to oppoſe the torrent of the faſhion appearing; for example, in a high-crown'd Hat, when they wear low, he would run a hazard of being followed by the Boys, and admired like one of the ſights in *Bartholomew* Fair.

The other extreme is profuſion, which conſiſts in out-doing

ing the Mode; as if when Breeches are worn an Ell wide at the knees, one ſhould have his made two; if a Ladies Train ſhould be half an Ell long, another ſhould make hers twice as much; if ſome Knots of Ribband be worn at the ſide of the knees, a third will have them up to his Pocket-holes; and all things ſo inconveniently ſuitable, his very knots for his ſhooes ſhall be a foot long or more.

To avoid this incommodious extravagancy, we muſt addreſs our ſelves to the Court, which is the ſource and foundation of Faſhions, and follow in this, (as well as in other things, which depend upon fancy) the example of the ſobereſt and moſt moderate men.

For this reaſon, thoſe who are too remote, or unable by any

ny other impediment to go to
Court themſelves, are to gain
cquaintance, if they can, with
ſome prudent perſon who is fre-
quently there; and by his pattern
r direction, order his Cloaths,
with reference as near as may
e to his quality, age, and eſtate:
nd this perſon whom he is to
ake his Model, ought in my
udgment not only to be fami-
iar at Court, but to have ſome
ind of Wit and contrivance for
is own; for they who are ſuch,
ill retrench a great part of the
uxury of a faſhion, and reduce
t to ſuit with his convenience
nd modeſty, which ought to
e the principal grounds of a
Chriſtians conduct, as we have
inted before in the beginning
f this Treatiſe.

We have ſaid before, our Habits ought to be adapted to our

our conditions; and it is easie to judge of the truth of that Rule, if we imagine a Churchman (for example) habiting himself in the dress of a Layman (or at least as near as he can) for who is there would think he was right in his Wits, or that he was not in Masquerade, or going a Mumming to some person of his acquaintance, and so of the rest.

So 'tis likewise as to our age, for an Old man or Woman to spruce themselves up like people of fifteen, is as abominably improper, as to make a merry Feast at a Funeral.

But to proportion their Cloaths to their bodies, is a thing few persons observe, and yet very essential to their being neat and becoming; and indeed without that, we do but make

ou

our ſelves ridiculous : from hence it is requiſite, when cloaths are worn generally very large, they be made leſſer for little men ; otherwiſe a little man would be loſt in a great Band (becauſe it was the faſhion) and a great broad-brim'd Hat would be thought to walk alone, if he ſhould wear it upon his head ; and would be no leſs ridiculous than a Painter, who ſhould ſo far tranſgreſs the Rules of Art, as to make great Arms to a little Picture, or little Legs to a great.

This agreeableneſs therefore ought to be exact and adequate both to age, perſon, and condition, avoiding extremities on both ſides, and being neither too much out of the faſhion, nor in.

And it is not only the decency and aptitude of the Cloaths which

which gives a Character of a perſon, but his Servants, his Equipage, his Houſe, his Furniture, and his Table; all theſe ought to be model'd and proportioned to his quality, for they are all of them ſo many mouths declaring the wit or weakneſs of their Maſter; beſides extravagance in that nature is a more than ordinary means to make people deficient in their reſpects to other people, by elating their minds, and diſpoſing them to vanity and diſdain.

The ſecond part of this property or decency, is neatneſs, which is the more neceſſary, becauſe it ſupplies the other when it is defective; for if ones Cloaths be neat, and Linen clean, it matters not whether they be rich or magnificent, a man ſhall always be reſpected, though

though his condition be but mean.

With all theſe, 'tis convenient to keep ones Head comb'd, his Eyes and Teeth waſht and clean, otherwiſe his negligence ſpoils his mouth, and his breath offends every man he talks with; we ought likewiſe to cut our Nails conſtantly, both on our Fingers and Toes, and take ſuch courſe in all things, as to give no cauſe of diſguſt to the people with whom we converſe.

CHAP. X.

Obſervations at the Table.

IF it ſo happens that the perſon of Quality we have hitherto propoſed, detains you to dine with him, it is uncivil to waſh

waſh with him, unleſs you be commanded expreſly; if there be no Servant by to take away the Napkin when he has wiped, the perſon invited muſt take it from him, and not ſuffer it to continue in his hands.

He muſt be ſure to ſtand up at Grace.

Grace being ſaid, he is to ſtand ſtill till he be placed, or diſpoſe himſelf at the lower end of the Table. When he is ſit, he muſt keep himſelf uncovered till the reſt ſit down, and the perſon of quality has put on his Hat.

He muſt keep his body ſtrait upon his Chair, and not lay his elbows upon the Table.

In taking or giving ſeats at Table, a Chair with Arms is more honourable than with Back only, and thoſe than Stools.

In eating obſerve to let your hands be clean; feed not with both your hands, nor keep your Knife in your hand; dip not your fingers in the ſauce, nor lick when you have done, wipe your mouth, and keep your Spoon clean. If you are deſired to carve for any one, be ſure touch no part of it, if poſſible, with your fingers. Gnaw not bones, nor handle Dogs, nor ſpawl upon the floor; and if you have occaſion to ſneez or cough, take your Hat, or put your Napkin before your face. Drink not with your mouth full nor unwiped, nor ſo long till you are forced to breathe in the Glaſs. Talk not at Table any thing that may be ungrateful or impertinent: and laſtly, avoid any thing that may interrupt the chearfulneſs of the Company.

He muſt not by any ravinous geſture diſcover he is hungry, nor fix his eyes too greedily upon the meat, as he would devour all himſelf.

He muſt have a care his hand be not firſt in the Diſh, unleſs he be deſired to help his neighbours.

If he be intreated to Carve, he muſt give the beſt pieces away, leave the reſt, and touch nothing but with his Fork; for which reaſon, if the perſon of quality deſires to be Carved, it would be convenient for the perſon invited, to underſtand how to Carve neatly and methodically, and how to chuſe the beſt bits, that he may be able to ſerve him with advantage.

For example, if it be Chicken broth, and he be intreated to help him with a piece of the

Chicken

Chicken that is uſually ſerved up in it; the breaſt is the beſt part, the wings and legs are the next. Of a green Gooſe, the leg being firſt cut off as little as may be, the beſt piece is the wing drawn down all along the breaſt and apron. Of a Loyn of Veal the bones next the rump. And of them the general opinion is, as in all boiled Fowl, the legs are the beſt.

In all Fowl for the Spit, all perſons pretending to any knowledge in that kind, or that are any thing curious in their Meats, do agree, that of ſuch as ſcratch the earth with their claws, the wings are better than the legs; as on the contrary, the legs are better in ſuch as flye aloft in the Air; and the Partridge being none of that ſort, muſt by conſequence be recko-

ned among the other; that is, of all Water-fowl any way certainly the leg is beſt, and of all other Fowl, except Pheſants, Capons, Pullets, and Partridge. It hath been a diſcourſe oftentimes concerning what are properly Fowl, and what Birds, and concluded that thoſe that carry meat to their young are Birds, and thoſe Fowl that carry their young to their meat.

In carving it is proper to give of Teal, Woodcock, Partridge, and Fowl of that bigneſs a leg and wing to one perſon, and the body and other leg and wing together to another, and not divide it to ſerve three.

In the ſeaſon when Fowl lay Eggs, the body and eggs are the beſt part, and preferred.

Pigeons rumps, Woodcocks heads, Pigs ſtrunt, neck of a Rabbit,

Rabbit, and the ſoul of a Gooſe are particular Curioſities, that are rather left to them that fancy them to take themſelves, than to be offered. It is not civil to to take a Woodcocks head to your ſelf, becauſe they are uſually left, and ſent to be broil'd, and generally lik'd of. The piece between the wing and leg of a Cygnet is the beſt part about it.

The moſt ordinary way of cutting up a roaſt Fowl, is by cutting off the four principal members, beginning firſt with the legs.

If the Fowl be of the larger ſort, as Turkies, Geeſe, or the like; the beſt part to carve to the beſt in the Company, is the piece from the wing to the breaſt, obſerving always to cut it long-ways towards the rump.

As to common meat, there are few ignorant of the beſt pieces; ſo that it will be to no purpoſe to inſert them here, the deſign of this Book being to treat of ſuch things as are not commonly known; ſo that not to deviate from my intention, I ſhall only ſet down by the by,

That of boiled Beef, the part which is moſt interlarded with fat and lean, is the beſt; and the ſhort ribs being uſually moſt tender, is to be preferred before any other.

A **Leg** of Mutton is cut above the handle, by thruſting the Knife as deep into it as one may to bring out the Gravy, and in the joynt on the other ſide is a little bone fit to be preſented, and the Popes eye.

A Shoulder of Mutton is to be cut like a ſemicircle betwixt the flap and the hand.

In

In a ſucking Pig, the part moſt approved by ſuch as are dainty, is the Ears and the Skin. In Hares, Leverets, and Rabbits, the moſt eſteemed pieces (called by way of excellence the Huntſman's piece) is by the ſides of the tail, and next to that is the back, legs, and wings.

In Fiſh, the *Virtuoſi* are of opinion, the head, and what is near about it, is generally the beſt: whence it is, at a well ordered Table the head of the fiſh (if there be any) is ſet at the upper end; and ſo it is of the Porpos, freſh Samon, Pike, or Carp; in which laſt, it is to be obſerved the Tongue is always the beſt bit.

In Fiſh which have but one long bone running down their backs, as the Sole, *&c.* the middle is to be carved without diſ-

pute, as being the beſt without contradiction. However in reaching any of Soles, Flounders, Place, or the like; if they are ſo large in their kind as not to be given whole, the tail-half is the beſt.

It is to be obſerved, that to touch Fiſh (unleſs it be in paſte) with a Knife, is not handſom, being rather to be taken up with our Fork and Spoon, and laid neatly upon a Plate, preſented as is deſired.

It has been formerly the cuſtom to crack and peel ſuch fruits as were hollow, as Nuts, *&c.* And it is yet obſerved too at all great Tables to bring up Walnuts crackt and peel'd.

Walnuts and ſuch Fruit, are taken out of the diſh with ones hand, without further Ceremony, in the ſame manner as dry Sweet-meats. Olives

Olives are to be taken out of the diſh with a Spoon, and not the Fork; which miſtake I have ſeen the occaſion of very good laughter.

All ſorts of Tarts, wet Sweetmeats, and Cake, being cut firſt upon the Diſh, in which they were ſerved up, are to be taken up at the point of our Knives, laid dextrouſly upon a Plate, and preſented.

It is to be obſerved, if you be deſired to help any one with any thing is to be carved with a Spoon; you muſt call for another, and not make uſe of your own, if you have uſed it before; if you have not uſed it before, it is to be preſented with the Plate, unleſs the perſon who deſired you to help him, ſent his own Spoon along with it. Whatever you carve,

is to be preſented upon a clean Plate, and by no means either upon your Fork, your Knives point, or your Spoon.

To give any thing from your own Plate to another to eat of, though he be an inferiour, ſavours of arrogance, much leſs an Apple or a Pear that hath been bit by you before. Have a care likewiſe of blowing froth from off a Cup, or any duſt from roaſted Apple or a Toaſt; for the Proverb ſaith, *There is no wind but there is ſome rain.*

If the perſon to whom you preſent your Plate be near you, the beſt way is to deliver it your ſelf, pulling off your Hat as you preſent it firſt to him, but no more afterwards for fear of giving him trouble.

If one be unhandy at carving, his beſt way will be to excuſe himſelf. If

If you be carv'd, 'tis but civil to accept whatever is offered, pulling off your Hat ſtill when it is done by a Superior.

It is not handſom to ask for any thing ones ſelf, eſpecially if it be a dainty; and it would ſhew little Breeding, if when one is offered his choice of ſeveral things, he ſhould take the beſt: the uſual anſwer in that caſe is, *which you pleaſe.*

To be nice and curious at the Table is undecent; as likewiſe to cry out aloud, *I can eat none of this, I can eat none of that; I love no Roaſt, I eat no Rabbit; I cannot endure Pepper, Nutmeg, or Onion.*

It is very uncivil in any one that is a Gueſt at a friends Table, to find fault or diſcommend any thing that is not agreeable to him. Deſire not any man to

to ſmell to ſuch a thing, becauſe you apprehend it ſtinks; but rather ſay, *Do not ſmell, it is not right.*

Theſe being but imaginary averſions, corrected eaſily by their friends when they were young, or by themſelves now, if they would conſtrain themſelves, endure a little hunger, and not dote and indulge their appetites as they do; and therefore thoſe kind of repugnancies are to be concealed as much as they can; if we be carv'd with any thing we do not like, we muſt receive it however, and though our diſguſt be many times invincible, and it would be Tyranny to require we ſhould eat what we nauſeat; yet it is but civil to accept it, though we let it lie till we have an opportunity of chang-

changing our Plate without being obſerved.

If every man helps himſelf, we muſt have a care our hand be not in the Diſh before the perſon of quality's, and be ſure to carve only on that ſide which is next us; much leſs ought we to take the beſt piece, though it falls to our ſhare to be the laſt. What we take, we muſt take at once; 'tis not civil to eat out of the diſh bit by bit.

Care muſt likewiſe be had of reaching over the diſhes with our arms, to come at another we like better.

It is likewiſe to be obſerved, we are to wipe our Spoon every time we put it into the diſh: Some people being ſo delicate, they will not eat after a man has eat with his Spoon and not wiped it.

If

If we be at Table with perſons of more than ordinary neatneſs, it is not ſufficient to wipe our Spoon, but we muſt lay it by, and call for another when we have done; it being the Mode at preſent to give clean Spoons with every Plate, and Spoons on purpoſe for ſauce.

Be we as hungry as we may, we muſt not gormondize, nor eat ſo faſt as we would choak our ſelves. We muſt cloſe our lips when we eat, and not ſmack like a Pig, or make any other noiſe, ſhall be ungrateful to the Company. Much leſs are we to keep a clutter, clattering the diſhes one againſt another, grating our Knives againſt the Plates, or rubbing them as if they would never be clean. Theſe are as ſo many ſignals, giving the Alarm to the Compa-

ny,

ny, and diſpoſing them to the obſervation of our voracity, of which, perhaps, otherwiſe they would have never taken notice.

Potage is not to be eaten out of the diſh, we are to take it upon our Plates; and if it be too hot, not blow it in our Spoon, as ſome do very indecently, but have patience till it cools of it ſelf.

If one happens by accident to burn himſelf, he muſt conceal it if he can; but if it be too hot to be endured, as it falls out ſometimes, he muſt quickly, before it be perceived, take his Plate in one hand, and hiding himſelf with the other, and ſpitting it into the Plate, give it preſently away to the Servant behind him. Civility requires a man ſhould be cleanly; but it does

does not oblige a man to *Felo de se.*

We muſt not bite our bread, but cut or break it as we put it to our mouths, and be ſure not to keep the Knife in our hands, it being as unhandſom, as when we eat Pears or Plums, to put it to our mouths with them.

We muſt cut our meat into ſmall pieces, and not take them ſo big into our mouths, that they may make our cheeks ſtick out like Satchels on each ſide as we are eating.

We muſt not gnaw the bones with our teeth, make a noiſe, or ſtir to break them, nor ſhake, or ſuck them to come at the marrow. We muſt cut our meat upon our Plates in ſmall pieces, and eat it afterwards cleanlily.

We muſt be cautious of dipping

ping or ſopping in the diſh, or carrying our meat to the Salt-cellar every mouthful; we muſt rather take our Salt upon the point of our Knives, and the Sauce in a Spoon, and lay them both upon our Plates.

We muſt not hang too much over our Plate with our bodies, nor let half we intend to our mouth, fall ſhort upon our Bands.

There is nothing more unbecoming, than to lick ones fingers, Knife, Spoon, or Fork, to wipe his Plate or Diſh bottom with his fingers, to drink up the Porridge, Sauce, or Gravy, or pour it out upon ones Plate; none of which can be done, but with the deriſion of the whole Company. It is to be obſerved, when our Fingers, Knife, Fork, or any thing elſe is foul, we are to wipe

wipe them with our Napkins, and by no means with the Table-cloth. Greaſe not your Napkin too much, ſo as to nauſeat your neighbour.

When you have blown your Noſe in your Handkerchief, look not into it, as if there were a Jewel dropt out of your head.

It is requiſite to conſider well when a Glaſs comes in health to a perſon of great Quality, how far your acquaintance will permit you to uſe it with familiarity and reſpect: whether to ſay aloud, *My Lord, your Lordſhips good health*, or only to your Neighbor, *Sir, my Lord* N's *good health.*

Though it be cuſtomary, yet it ſavours rather of formality and ignorance to ſtop in the middle of your diſcourſe, because

cauſe one in the Company is drinking. With good Manners you may proceed in your ſtory, though not to ask a man a queſtion; for any man may hear, though not ſpeak in his drink.

If at any time your own health be begun, it is requiſite to obſerve the Company; for if they are inferiors, it is civil to be uncovered as well as they.

Avoid carefully all wrangling or occaſion of anger at Table, though a fault be committed there by your Servants, refer it rather till afterwards; for the Board as well as the Bed ſhould be the place for reconciling, rather than fomenting of difference.

If ever you are deſired to help another, you muſt always cut him in the beſt place rather than the worſt.

If

If one be to return a Knife, Fork, or Spoon, which was lent him, he muſt either wipe it on his Napkin, or ſend it to the Cup-board to be made clean, and then calling for a clean Plate, deliver it civilly back to the perſon who lent it.

If it happens by any accident extraordinary, a man has any thing in his mouth which he cannot get down, it would be very unſeemly to let it fall out ſuddenly upon his Plate, as if he had vomited; he muſt rather ſpit it into his hand, and convey it privately upon his Plate, which he is to give away immediately if he can, ſo as no notice may be taken, and be ſure never to ſpit any thing out upon the ground.

To blow ones Noſe upon ones Napkin, or if openly upon his Hand-

Handkerchief, to ſnuff, or hawk, or bring up any thing from the bottom of ones ſtomach, are things ſo ill-favour'd, they are abominable to all the World; we muſt abſtain from them by all means if we can; if not, do them as privately as poſſible, by covering our faces with our Hats, or otherwiſe.

We muſt not on the other ſide ſimper and mince, but eat freely and civilly as we have occaſion; we muſt not however appear inſatiable, but contain and leave off with the firſt, unleſs the perſon of quality (whoſe Civility obliges him not to ſuffer the meat to be taken away, till every body has done eating) incourage us to freedom.

It is not civil likewiſe during the repaſt, to criticize or find fault with the meat or ſauces, or

to

to trouble himself and the company with perpetual discourses of Belly-timber, that being a sure sign of an Epicure, and one ill provided of better discourse.

As one is not to eat alone, and by stealth, so he is not to drink in Company sneakingly of any thing not intended for him.

It is unhandsom to call first for drink, till the persons of quality have drank before you.

It is not answerable to the respect we owe, to call aloud for Beer or for Wine, we must rather speak low to the Officer or Lacquey behind us; or if they be out of distance to hear, make signs to them to come.

'Tis gross incivility to begin any person of Honour's health, and to address it to himself.

If another person begins it in Gallantry, 'tis your duty to pledge

pledge him; but you muſt do it without ſignifying it to the perſon himſelf; which is to be done in this manner, ſpeaking to the perſon to whom you drink; *Sir, my ſervice to you, A good health to my Lord*; and not (as is frequent) *my Lord, your Lordſhips good health, and I carry it to my Maſter.*

It is a very great abſurdity in ſpeaking to any Noble perſon to call him by his name, or drinking his Ladies health (or any of his Relations) to him, to ſay, *Sir, a good health to my Lady your Wife*, or *to my Lord your Brother.* But we muſt name her by the quality of her Huſband, and the reſt either by their Sirnames or their Titles; as thus, *To my Lady Dutcheſs*, if her Huſband be a Duke, or *To my Lord Marqueſs your Brother*, if his Brother

ther be ſo. If we be ſpeaking, or to anſwer a perſon of honor, and at the ſame time he puts the Glaſs to his mouth to drink, we are to ſtop, and be ſilent till he has done, and then proceed in our diſcourſe.

It ſavours too much of familiarity to ſip our Wine, and make two or three draughts of a glaſs; we muſt drink it gravely at once, with our eyes in the glaſs (not ſtaring about the room) and be ſure our mouth be not full; I ſay gravely and deliberately, leſt gugling it down too faſt, we ſhould be forced to bring it up again, which would be a great rudeneſs, and nauſeat the whole Table: Beſides, throwing it down our throats as into a Tunnel, would be an action more fit for a Jugler than a Gentleman.

We

We muſt have a care after we have drank, of fetching any loud ſighs, as if our breath was gone in the draught, ſo as the whole Company may perceive it.

It is not well to receive your drink nor meat, nor ought that you call for, on that ſide next the perſon of Honour; for thoſe who are accurately bred, receive it generally on the other.

If the perſon of Honour drinks a health to you, or your own, you muſt be ſure to be uncovered, inclining forward till he has drank, and not pledge him without preciſe order.

If he ſpeaks to you, you muſt likewiſe be uncovered till you have anſwered him, and have ſpecial care your mouth be not full. The ſame reſpect is to be ſhown him when-ever he ſpeaks, till he expreſly forbids it; after

which you are to be covered, leſt he be incommoded.

It is not civil to rub your Teeth before people, nor at Meals, or after to pick them with your Knife or Fork; for that is a thing both indecent and diſtaſteful.

It is not handſom likewiſe to waſh ones mouth or gargle after Meals, before perſons of Honour.

If one riſes from the Table before the reſt, he muſt pull off his Hat, and have ſome body ready behind him to take away his Napkin and Plate, they being no handſom Land-skip when he is gone; neither would his familiarity be laudable, who if no Servant was there, ſhould riſe, and not take them away himſelf.

When the Plates are chang-

ed,

ed, we muſt not ſuffer the Servants which deliver the clean Plates, to begin with us, but attend till the perſon of Honour, and the reſt of our Superiours be ſerved, eſpecially the Ladies, to whom (if we obſerve the Servants remiſs) we are with a bow to make preſent of our own.

If a Prince or Princeſs deſires your preſence at any Collation or Regale, you muſt not ſit down at the Table, but place your ſelf behind their Chair, to be ready to preſent them with Plates or Drink, as they have occaſion. If it be a Prince, and he commands you to ſit down, you may do it at the lower end of the Table; but if it be a Princeſs, it ſhews more breeding and reſpect to deſire to be excuſed.

CHAP. XI.

How we are to Comport our ſelves when a Noble Perſon viſits us, and when we are obliged to make our returns.

IF the ſaid perſon of Quality ſhall do us the honour to make us a viſit, and we have notice he is arrived, 'tis our duty to run immediately out and receive him at his Coach, or at leaſt as far as we can.

If he ſurprizes us in our Chamber, we muſt riſe up from our ſeats, quit all the buſineſs we were about, and apply our ſelves forthwith to the paying our reſpects; which we are to continue (without any avocation whatever) till he departs; if he finds us a bed, we muſt remain

main as he found us till he goes away.

But in ſome caſes there is a mediocrity to be obſerved; for if the perſon of Honour ſhall pleaſe to diſpenſe with our Ceremonies ſo far, as to command us to deſiſt, we ought not in Manners to perſevere, ſeeing nothing can give ſtronger teſtimony of his authority and dominion in a houſe, than the ſubmiſſion and obedience of the Maſter.

And we are to obſerve that it is not only to perſons of Honour, to whom we are obliged to pay the Civility of our houſe, but to every one elſe which comes to us under the Character of a ſtranger. If a perſon of Honour makes us a viſit, though he has no priority but in years, yet in that reſpect we

are bound to give him precedence, the upper end of the table, and uſe him with the ſame reſpect (proportionably) as the beſt qualified perſon of all.

For this reaſon, if a perſon of that quality makes us a viſit in Civility, it will be a bad return to make him attend long before we come to him, unleſs we be ingaged with perſons more honourable than he; or be otherwiſe upon ſome publick affair. In thoſe caſes 'tis civil to ſend ſome Gentleman or other qualified perſon, to entertain him till you be at leiſure.

When the honourable perſon has made his viſit and retires, we are obliged to wait upon him to his Coach; if it be a Lady, we are to give her our hand (if there be no perſon of better quality than us) and having helpt her

her into the Coach, we are to continue at the door till her Ladiſhip be gone.

If any young Lady be by accident left behind, or goes home another way, it is incumbent upon us to ſee her ſafely at home, eſpecially if it be night, or ſhe lives at any diſtance; and if our own affairs will not permit us to wait on her, we muſt recommend ſome other perſon to conduct her.

For the viſits we are to return, if we will follow the example, or rather the extravagance of certain people, who conſume the greateſt part of their lives in viſiting others, to oblige them to a return; our beſt way (as was wittily ſaid) will be to go from door to door. But for a perſon who knows how to imploy his time, and yet

is willing to retain a civil correſpondence with all people; we muſt inform him there are ſome indiſpenſible occaſions, in which he cannot without reflection omit, making his viſits to perſons for whom he bears any amity or reſpect. For example, he is to wait upon a Noble perſon at convenient times, to inform himſelf of his health, and to continue the good opinion he has of him, and in general, when-ever any good or ill accident has given him ſubject for either ſorrow or joy; we are to make our viſit in the ſame Dialect, unleſs we be particularly convinced it will not be welcome.

CHAP.

CHAP. XII.

Rules to be obſerved in Play.

IF it ſhould fall out the perſon of quality obliges us to play (which we muſt neither propoſe, nor be too peremptory in denying, if deſired) we muſt by no means ſhew any heat, paſſion, or impatience to win, they being arguments of a mean Spirit and ſmall Education, if we cannot command our ſelves in them, but find our humour unpleaſant and perplext; our beſt way is to abſtain from it quite, and we ſhall prevent a thouſand inconveniences thereby. On the other ſide, we ought not to be remiſs and negligent in our play, nor ſuffer our ſelves to loſe in compliance, leſt we be counted

Bragadocios for our pains; our losses make us ridiculous, and the person disobliged, as believing we did not think her, or him worthy of our intention. Nor is it decent to use any quirks, or by words in your play.

We must not sing or whistle at play, so as to give offence, or make any noise.

If any difference arises, we are not to be obstinate, but must submit it to judgment; if any trick or foul play be offered, we are not to be presently a top on the house, but tell what we have to say quietly, and prove it as well, and as readily as we can.

At all times, and in all places Swearing is immodest (as we have said before) but especially at play, where all things ought to be so carried, as not to trou-

ble

ble our diverſion.

We muſt not demand the ſtakes we win with eagerneſs or heat; and if any one has forgot or fail'd to put in, we are not rudely to call out, *Pay me my money*, or *put in your ſtake*; but tell them modeſtly, and in good language, *I won the laſt ſtake*; *ſome body has forgot to ſtake*; and *I have not all I did win.*

When one loſes, he is always to pay before it be demanded, it being a mark of Generoſity and Nobleneſs of Spirit, to pay what one loſes franckly, and without any compunction.

If one knows the perſon of Honour, with whom he plays, be over-concerned at his loſing, if he wins, he is not to give over, till the perſon of Honour leaves off, or has recovered his money. If we loſe, we muſt give over

over quietly when our ſtock is gone; it being civil enough to conform to our ſtrength, whereas he expoſes himſelf to laughter and contempt, who loſes more than he has about him to pay.

If the perſon be paſſionate at play, we muſt be cautious of provoking him, but mind our game, and not concern our ſelves at his words, eſpecially if it be a Lady; in that caſe 'tis but prudence to take all in good part, and not tranſgreſs the ſerenity of our minds, or the reſpect we owe unto her.

Yet to conclude this Chapter, it is beſt not to play at all, or eſpecially not to love it, nor play deep; for it is more chargeable than the ſeven deadly ſins. Yet I would have none ſo moroſe, as to deny to gratifie a Lady

Lady or a Friend within ſuch a compaſs. Then equanimity in play ſhews an admirable temper of mind that is fit for any thing; but on the contrary, he that inſults upon ſucceſs, or frets upon loſs, is always of a paſſionate and of an uneven diſpoſition, and this as ſoon as any thing will diſcover the humour of a perſon.

CHAP. XIII.

Rules to be obſerved at a Ball.

IF a man finds himſelf by accident ſurpriſed in any Aſſembly, or at a Ball, above all things he is to know exactly, I will not ſay to Dance, but the Rules and Formalities of Dancing, which are practiſed in that place, (for

in

in all Countries they are not the ſame.)

If he knows how to Dance, it is not handſom to be difficult; but if his Talent be but indifferent, he muſt not pretend to over much skill, nor ingage himſelf in Dances he does not underſtand, at leaſt but imperfectly.

If his ear be not good, he is, if poſſible, to decline it, though he knows his ſteps never ſo well; for what can be more ridiculous, [1] than to ſee a man out in his time, and the whole Company in confuſion by his means; for he might have excuſed himſelf, had he pleaſed, by leading the Lady into the middle of the Hall, and making

1 Nihil decet invita, ut aiunt, Minerva, id eſt, adverſante & repugnante natura. *Cic. off.* 1

a low Congy: But he ought firſt to ſignifie the diſpleaſure he conceived in not being skill'd in that excellent Recreation, that ſhe might be ſatisfied it was not contempt or moroſity, ſo much as want of addreſs.

But if after all our Apologies they (for their divertiſement) will oblige us to Dance, we muſt by no means refuſe; for 'tis much better to expoſe our ſelves to ſome little involuntary diſorder in being complaiſant, than be ſuſpected of pride. In that caſe we muſt with as good lan-

Sin aliquando neceſſitas nos ad ea detruſerit quæ noſtri ingenii non erunt, omnis adhibenda erit cura, meditatio, diligentia, ut ea, ſi non decore, at quàm minimè indecore facere poſſimus: nec tam eſt evitandum, ut bona quæ nobis data non ſunt, ſequuntur, quàm ut vitia fugiamus. *Cic. lib. Off.*

guage

guage as we are able, intreat the Lady that ſhe would vouchſafe to dance ſome Dance we conceive we underſtand, which we muſt dance afterwards franckly, and as well as we can.

Having finiſht our Dance, we are to attend that Lady to her place, and with a low reverence take out another : obſerving when we are taken out again, to return our revenge upon the Lady which took us out firſt, if it be the cuſtom of that place, and by no means to poſſeſs our ſelves of the ſeat which belongs to any one that is dancing.

It is to be obſerved very ſtrictly likewiſe, if there be any perſons in Maſquerade, 'tis uncivil to lay their hand upon their Vizards, or to cauſe them to unmaſque, unleſs they have a mind to it themſelves. On the contrary,

trary, one is obliged to pay more Civility to them, than to the other perſons, becauſe many times under thoſe diſguiſes, there are perſons of the higheſt Dignity and Honour.

CHAP. XIV.

Directions about Singing or Playing upon any Inſtrument of Muſick.

IF one has a faculty of Singing, Playing upon the Muſick, or making of Verſes, he muſt not do any thing in Company to make it underſtood; but if it be diſcovered, and he be deſired to ſhew it in any Meeting, by a perſon for whom he bears any reſpect, he is to excuſe himſelf as modeſtly as he can:

can: But if his friend perſiſts, it will argue good Breeding to ſing, play, or repeat his Verſes without ſcruple or heſitation; and his prompt and ready obedience ſhall ſerve him againſt cenſure, whereas a refractory reſiſtance ſavours of the Singing-Maſter, and even he is like to have but ſmall doings, who thinks to recommend himſelf by that kind of moroſity.

Above all things, he is to have a care of hawking, clearing his throat too much, or being too long in tuning his Inſtrument.

He muſt be wary alſo how he commends himſelf by any fantaſtical geſtures, which imply delight and exceeding ſatisfaction, or to ſay when he ſings, *Now! this is a good Note; hark! this is a better; or obſerve, this Trill, this Cadence is excellent.*

He

He muſt likewiſe remember to finiſh as ſoon as he can, that he be not tedious, but leaves the Company with an appetite, leſt otherwiſe he ſhould be deſired to hold his peace, which notwithſtanding, if the perſon that ſings be a Gentleman, would be as great an incivility, as to have interrupted him by loud talk or diſcourſe.

CHAP. XV.

Directions upon the Road in the Coach, a Horſe-back, or a Hunting.

IF a perſon of Honour deſires our company in a Journey he is taking, it is a civil obligation lies upon us to accommodate in all things, never to complain,

plain, never to make him ſtay; to be chearful, vigorous, and officious in all things; and not to imitate them who are never ſatisfied with their Horſes, their Chambers, their Beds, *&c.* who ſet the Servants one againſt another, and the Maſter againſt them all, who are never ready, never ſatisfied, never in good humour.

And indeed travelling being a kind of warfare, accompanied with cares, diligencies, and precautions, as well as with downright labour and fatigue. It is extremely unpleaſant, when to all thoſe incommodities is added the frowardneſs and intractability of ones Companion; and becomes, indeed, more burthenſom than all the reſt of the Baggage.

If we be to travel by Coach,

the perſon of honour is in equity to go in firſt; after he is ſet, we are to enter, and put our ſelves into the loweſt place. If the Coach be your own, you are to go in the laſt. The right hand of the hinder part of the Coach is the beſt, the left hand by his ſide is the next; the third place is over againſt the perſon of Honour on the other end; and the fourth is by his ſide. The Boots, if there be any, are the loweſt, though even there that part which is next to the hinder end, is the beſt.

Being in the Coach, we are not to put on our Hats, but by command, nor to turn our backs upon the perſon of Quality upon any occaſion.

It is obſervable likewiſe, when we meet with a conſecrated Hoſt, a Proceſſion, Funeral, the King,

King, Queen, Princes, of the Blood, or perſons of extraordinary Dignity, as the Popes Legate, *&c.* it is a reſpect due to them, for us to ſtop our Coach till they be paſſed; the Men to be uncovered, and the Ladies to pull off their Masks. But if it be the Sacrament, we muſt out of the Coach if we can, and down upon our knees, though in the middle of the ſtreet.

If we be to ride, the perſon of Quality is not only to mount firſt, but we are to hold Stirrup, and give him our aſſiſtance to get up. As we march, we muſt obſerve the ſame rules as in our walking, that is, to give him the right hand, and keep a little behind him; but if the wind lies ſo as to carry the duſt upon him, we may ſhift then, and diſpoſe of our ſelves ſomewhere elſe. We

We muſt obſerve likewiſe, when we come at any River or Ford, that it is our office to go firſt over; but if it falls out by accident we are behind, and muſt follow the perſon of Quality, 'tis to be done at ſuch diſtance, that our Horſe may not daſh, nor incommode him any way elſe.

If he gallops, we muſt be cautious of galloping before him, nor to gallop and change, or make any Parade with our Horſe, without his order or command.

Again, if we attend him a Hunting, we muſt not out-ride him, or ſuffer our ſelves to be tranſported with too much eagerneſs, but permit him to be firſt in at the death of the Deer; and if he be to be ſhot down, or cut down with a Sword, that honour is to be left for the ſaid perſon himſelf. If

If by reaſon of the ſcarcity of Quarters, it falls out that we muſt lye in the ſame Chamber with the qualified perſon, we are in Civility obliged to let him go firſt to bed, and afterwards undreſs our ſelves as privately as we can by our own bed, and go to bed too, with care to lye quiet and ſtill, and make no noiſe in the night that may give him diſturbance.

And as we go to bed laſt, ſo Civility requires we be up firſt in the morning, that the perſon of Honour may find us dreſt when he riſes; it being very indecent for us, to ſuffer our ſelves to be ſeen naked, or undreſt by a perſon of Quality, our things lying about the room, our Bed open, or the Chamber, by our means, in any diſorder.

It is not decorous to look in the

the Glaſs, to comb, bruſh, or do any thing of that nature to our ſelves, whilſt the ſaid perſon be in the Room, much leſs to make uſe of his Combs, Bruſhes, or any thing elſe that belongs to him.

From hence it is to be concluded, how utterly inconſiſtent it is with all manner of Civility, to ſeize upon the firſt Chamber, the firſt Bed, *&c.* as ſoon as ever we come in.

On the other ſide, it would not ſuit with the quality of that perſon, if in an ill place where they are ſtreightned for Lodging, he ſhould cauſe all raſhly to be taken up for himſelf, without conſideration how others are accommodated. Such an action would not reliſh of the Lord or Great Perſon, who to his inferiours has his mutual obligation of Courteſie and Humanity, and

ought to extend it to the ſha
ring in all ſuch inconvenience
as are unavoidable.

CHAP. XVI.

Rules to be obſerved in writing of Letters.

THE ſame exactneſs an
punctuality as is require
in our diſcourſe and behaviou
is to be obſerved likewiſe in ou
Letters, which are indeed th
Communication and Dialogu
of the abſent.

To make uſe of large Pape
rather than ſmall, and a whol
ſheet (though we write but fi
lines in the firſt Page) rathe
than half a one, is no inconſi
derable piece of Ceremony, on
ſhewing reverence and eſteem

the other familiarity or indifference.

After *my Lord*, *Sir*, or *Madam*, which is uſually writ at the top, before we come to the body of the Letter; we are to leave a ſpace or blank, greater or leſſer, according to the quality of the perſon to whom we write.

In the body of the Letter, as oft as we have occaſion to write *Sir*, or *my Lord*, (which we are to repeat with reſpect, eſpecially if what we write has any particular direction to himſelf, or his affairs) we muſt do it at lenght, and not with abbreviation; for example, *you ſee, Sir, your Lordſhip may perceive*, and not *Sir*, or *your Lordſhip*.

When we write to any perſon to whom the Titles of Excellence or Highneſs, do equita-

bly belong; we muſt not only be ſure to remember them, but to retreat them as often, and as conveniently we may.

If the perſon to whom we write be not very much above us, we may put the *Sir* under the bottom of the Letter, in the middle of the ſpace betwixt that and the bottom of the Page where you write, *Your moſt humble, and moſt obedient Servant.* If it be a Prince, or any eminent Lord, we put *your Highneſſes*, or *your Lordſhips*; ſomething lower, and *moſt humble, and moſt obliged Servant*, as near the bottom of the Page as is poſſible, which are the propereſt Epithets to ſignifie our reſpects, and other importing friendſhip or familiarity.

And indeed ſo indecent and unbecoming it is to jumble

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any other terms of reſpect with theſe, that there is nothing more deformed, than to ſee them confounded; and the rather becauſe errours in that kind make deeper impreſſion than in diſcourſe, where we have the priviledge of redreſſing or excuſing them upon the place.

We muſt have an exact care likewiſe, to preſerve an equality in our ſtyle; and if the buſineſs we write about be ſerious, to be very cautious of flying out into extravagant, preſumptuous, or familiar terms, as ſome people do, who after the firſt period in a grace and auſtere ſtyle, run out inconſiderately into flaſhes of Wit (as they think) or elſe into Metaphors, or high Language, unfit for any but intimate Friends, Gallants, or Drolls, and contrary to the reſpect due to a

Superiour, which ought to be insinuated plainly, humbly, and with circumspection.

On the other side, it is no less incongruous, if a Lord, or other great Person, writes loftily and imperiously, though to an inferiour; for if that inferior be not of his dependance, or a stranger, the person of Quality makes himself ridiculous, if he writes arrogantly, and like a Master.

We are to add the day of the month, the year, and the place from whence we write also; for more respect we put them usually at the bottom of our Letter, on the left hand of our subscription; and indeed to put it at the top when we write to a person of Quality, is something presumptuous.

For superscribing or directing of Letters, you are to observe

ſerve to an Archbiſhop, or a Duke or Dutcheſs, *To his Grace* or *her Grace*; to Marqueſſes, Earls, Viſcounts, and Privy-Counſellors, *The Right Honourable*; to Biſhops, *To the right Reverend Father in God*; to Ambaſſadours, or Generals, or Lord Deputies of a Kingdom, *his Excellence*; to Baronets, Knights Batchelors and Doctors of Divinity and Law, *Right Worſhipful.* If you are to ſuperſcribe a Letter to an Earl or Viſcount that is beyond Sea, as in *France* or *Flanders*, it is better to ſay only, *Theſe for the Right Honourable my Lord B.* &c. becauſe they look upon *my Lord* as a Title, and is beyond any Count or Marqueſs whatever. All the Sons of a Duke and Marqueſs are by conſent of all, *Lords*, and ought to have the Title of *Right*

Honourable. The eldeſt Sons of Earls by the courteſie of *England* have the ſame, and commonly carry the Title of the Barony. To the younger Sons of Earls, Barons, and Viſcounts, *To the Honourable John B. Eſq*;.

In your Letter to any of the Quality above you, you are to uſe the ſame Title as if you were ſpeaking to them. To Dukes and Archbiſhops, *Your Grace*; to Marqueſſes, Earls, Viſcounts, Barons, *Your Honour*, or *your Lordſhip*. To Biſhops, *Your Lordſhip* only: To all Counteſſes, *&c. your Ladiſhip* is more proper than *your Honour*, if it be writ from one of Quality; but from a Servant *your Honour* is to be obſerved to his Lord or Lady.

As it is improper to ſay, *For Mr. B. Eſq*;, ſo it is but civil and uſual

uſual to diſtinguiſh between a Knight Baronet and a Knight Batchelor; therefore you muſt ſay, *Theſe for Sir N. B. Baronet*, but to Knights Batchelors only the *Sir* before.

No one ſuperſcribes a Letter, *For his Dear Wife*, or *Loving Husband*, unleſs it be one that hath not had ingenuous Education, or have a mind to be laught at. Becauſe the outſide of a Letter is to be read by every one that is not concerned in that intereſt that is between you: nor is it material to him to be informed, that he that writes that Letter is ſuch a Womans Huſband.

If we be deſired to abbreviate, and ſpare theſe Ceremonies by writing in a Note or Ticket, without the great blank at top, or humility at the bottom, we

are to obey, rather than be troubleſom.

It is not amiſs likewiſe, if we take notice, that for greater reſpect the Letter ought to be incloſed in another Paper, upon which we are to write the Superſcription.

CHAP. XVII.

In what manner, and when we are to expect and receive Honour our ſelves, and when not to require it.

AFter this inſtruction, how we are to pay our reſpects, we cannot conveniently be ignorant of what is due to our ſelves, and at what times we are not to expect it. We muſt know therefore we are not to inſiſt upon

upon any ſuch Ceremony in the preſence, or in the houſe of any perſon of greater Quality than we; becauſe Civility (as we have ſaid) being always accompanied with humility, exacts it from us to him; and it is according to the order and methods of Nature, for the greater to abate and leſſen the leſs: for example, 'tis indecent for perſons of indifferent Quality, to aſſume the reſpect of a higher; as it is for Ladies to cauſe themſelves to be led, or have their Trains carried up in the preſence, or in the houſe of any perſon of much greater Quality than themſelves.

CHAP.

CHAP. XVIII.

Againſt ſuch as are too Scrupulous.

AND now in order to our Concluſion, it remains I declare, that though for orders ſake this Treatiſe is divided into Chapters, it follows not, that Civility is never to be practiſed, but when ſuch occaſions are offered, as are exactly parallel with the diſpoſition we have made of them in this Book; no, that is not intended, but we muſt retain in our memories theſe general Precepts of Civility, that thereby we may be enabled to pay every man his due reſpect upon all occaſions, and do all things according to our own choice and diſcretion. For inſtance,

ſtance, if we are obliged to be civil to perſons of Quality, we are obliged, *à fortiori*, to be ſo to Princes; and if to Princes, much more to crowned Heads, or their Miniſters. In ſhort, Civility is not only to be uniform, but paid with diſcretion.

This alſo is to be obſerved in the practice of Civility, we are much ſubject to fall into two dangerous extremes.

The firſt is, when we exceed in our Civilities, heaping our impertinent diſcourſe upon the perſon we would Court, and admiring him in every thing; this part of Civility is no other but flattery, which is uſually caſt out as a Leure, to bring down the Grandee to ſome deſigns of our own; and this flattery does equally redound to both their advantages. For as he that is

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the Paraſite diſcovers a falſe object and intereſted ſoul; ſo he that is flattered, and ſwallows it, ſhews his judgment and penetration to be but weak, to ſuffer himſelf to be cajoled and affected with thoſe formal adorations, which are not founded, in the leaſt, upon any conſideration of his merit.

The other errour (to which likewiſe we are frequently liable) is, when out of too much fear or curioſity, we are ſcrupulous of every thing, making our ſelves ſlaves to theſe Ceremonies, and by an immoderate deſire of being exact, becoming troubleſom and ridiculous to every body.

Civility ought to be frank and natural, without any Superſtition; and hence it is, that having performed our formalities, and

paid

paid thoſe reſpects a perſon of Quality might in reaſon expect, we are not afterwards to ſhew any awe, or timorouſneſs before him, but ſpeak freely and ingeniouſly to him; for that diffidence or awe is many times troubleſom even to the perſon we diſcourſe with, and implies but mean Education.

Which makes it evident (contrary to the opinion of moſt people) that to be modeſt and civil, is not to be puſillanimous or poor ſpirited, nor depreſſes nor obſcures ſuch as do uſe it; but being a reſtraint to that audacity and ſhameleſneſs, which renders us unacceptable to all perſons of diſcretion. We muſt confeſs that Maxim of *Cicero's* to be very true, that 1 without mode-

1 Sine verecundia nihil rectum eſſe poteſt, nihil rectum.

ſty

ſty nothing can be laudable, without modeſty nothing can be civil.

A baſhful man is not his own maſter, nor uſeth his own judgment, but is over-aw'd by the boldneſs of others, and they that are impudent have a power over him. 'Tis an evil Guardian to Youth, betraying it contrary to its own deſire and inclination to the worſt of men, who hurry them to evil actions and places. How many men have loſt their Eſtates, Honours, and Lives, becauſe they are aſham'd to diſtruſt? A man invites you to game, drink, rob, to be bound for him; this fooliſh modeſty is to be caſt off, *deny him.* An impudent Flatterer comes to eat upon you, he begs a Horſe, a Ring, a Garment of you, give to the deſerver, reſpect him not

that

that begs. Some are ſo baſhful as not to ſend for a good Phyſician, nor imploy a good Lawyer nor Governour, becauſe they are acquainted with a worſe.

Begin betimes to break this fault, and in ſmall matters aſſert your own liberty, deny to debauch, deny to lend money, or to admire every one you hear praiſed; be conſtant, and be not overcome by importunity, which is a part of impudence, and is only becoming to them that want, and is in oppoſition to what we call *Mealy-mouth'd.*

CHAP.

CHAP. XIX.

Some general Obſervations not unworthy our remembrance in relation to the regulating of our Actions.

'TIS natural to all Mankind to love and to deſire to be beloved, as the prime Method to obtain other benefits and enſuing advantages that we aim at. To acquire this from others depends principally upon the behaviour of our ſelves. A man that would make himſelf beloved, muſt firſt render himſelf amiable. Now this is done by behaving of our ſelves civilly, or with Civility to all men. Civility doth chiefly conſiſt in theſe three parts. 1. In not expreſſing by actions or ſpeeches any

any injury, diſeſteem, or offence, or undervaluing of another. 2. In being ready to do all good offices and ordinary kindneſſes for another; and, 3. In receiving no injuries nor offences from others. That is in not reſenting every word or action which may (perhaps rationally) be interpreted to diſeſteem or undervaluing. For our outward behaviour in general, that is beſt that declares the ſincerity and uprightneſs of the heart. Every man is loved for his honeſty, and Villains pretend to it, and under that colour practiſe deceit; a formal ſtarcht behaviour is odious, and being forc't and unnatural, clouds and diſgairs the Soul.

Comity and Affability are the Ornaments of Converſe, and declare one a lover of Mankind,

kind, and argue a good harmony and concord of the paſſions. They are made up of a mixture of Civility and freedom, qualified with a reſpect to the perſon you converſe with.

He that would be reckoned or eſteemed in the place where he lives, muſt be careful to perform all acts of juſtice in his dealings between man and man, according to the 1 Maxime. And above all things, let his word be as punctual as his bond, and as ſacred even in the ſmalleſt matters. Nay, it ſhould be more carefully obſerved than a bond; for herein his honour and honeſty are the ſecurity. And this, though the cheapeſt policy, will ſecure his intereſt

1 Honeſtè vivere, neminem lædere, ſuum cuiq; tribuere. *Juſt. Inſt. cap.* 1.

with

with all that know him; the want hereof makes one cheap, and cenſured by the meaneſt he converſeth with, and will render him ſuſpected, when he intendeth the moſt heartily.

Diſcover not the ſecret of a friend, it argues a ſhallow underſtanding, and a weakneſs. He that is not conſtant in preſerving what is committed to him, cannot be a friend. And ſuch is a talkative man, that uſes his mouth like a Sluce, to let out all that is within him.

Say not to a man (that you have not more than common aſſurance of to be your boſom-friend) that you have a ſecret, but dare not tell it. Neither preſs a man vehemently to conceal what you have imparted to him, it implies you ſuſpect what you have done, and diſtruſt

ſtruſt in his prudence.

The vice or debauchery of another ſhould never be the ſubject of publick talk; not of your friend, becauſe you love him; nor of your foe, becauſe he is ſo; for this will be conſtrued the hatred to the one, and in partiality to the other.

No man is to gain a reverence for his own vice, and he that vauntingly declares it, pulls off an outward, ſilken, glorious Coat, to ſhew a dirty louſie ſhirt, that is next to his skin. Every mans fault ſhould be every mans ſecret; for he that divulgeth it, is a ſcandal to them that hear him.

When you do a man a kindneſs, do it at firſt, rather than to let it, by arguments or importunity, be extorted from you: This is a double courteſie, and wholly

wholly obligeth the perſon to your ſelf.

If you have a debt upon you, which none almoſt can avoid, be punctual in your payments; and if poſſible, let not him that asks, go without it; for by this means you probably either ſave his reputation, or capacitate him to a bargain to his advantage, and generally there is one of theſe at the bottom. For moſt men are unwilling to be troubleſom to others but on conſtraint. He that neglects his debts is undone to the World, and muſt not expect either to eat or ſleep in peace, and a poor mans debt makes the greateſt noiſe.

As a man ſhould not let himſelf lie open to all the pumpings of the pragmatical (but put them off, and here Droll is beſt.) So

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to be over ſevere in not replying to ordinary and eaſie deſires, and ſhy in giving his opinion in common demands, argues either pride or formality. The formal man tells you nothing but what is above the vulgar, and obliges you with a favour which you muſt ſo look upon, though the things often are not worth the keeping.

By this you may conſider how far you may tell news, but tell none to him that pretends to be a States-man, nor ask him none; for the firſt he'll ſeem to ſlight, and ſeem to know it before; for the latter he thinks ſecrecy becomes him, and therefore you diſoblige him.

When you repreſent the actions of any of your Superiours, do it as candidly as you can, 'tis the Method of the World for the

the leſſer to depend upon the greater; and if you aim at Imployment, avoid being cenſorious eſpecially, herein you may before you are aware, cut that thred upon which your ſole intereſt did depend.

Fancy and chance lift moſt into Imployments, and there needs only on our part to ſtand in the way; and that man removes himſelf or his friends at a diſtance from him, that comes too cloſe with them in private.

If you are a Favourite to a Great man, aim not to have his ear ſolely to your ſelf; for his ſlips ſhall be ſure to be imputed to you, and what he doth well to himſelf.

Let your diverſions and your buſineſs be mixt together; for recreations, thoſe of the body are better than thoſe of the

mind. They that can find themſelves no imployment but their pleaſures, are in perpetual diſeaſe: 'tis as if a man ſhould never eat any ſubſtantial meat, but live only upon ſauce. Surely no man ſhould live in this World that hath nothing to do in it.

Say not you are extreme buſie, nor that you have ſuch a great deal of buſineſs, but rather go about it, and do it, and when it is done, you will be more eſteemed.

Scorn not any man for the infirmities of Nature, which Art cannot amend, nor hide, nor delight to mention them, ſince they often create envy, and ſometimes revenge.

Shew not your ſelf joyful and pleaſed at the misfortunes that have befallen another, though you

you hated him, it argues a miſchievous mind, and that you had a deſire to have done it your ſelf, if you had had power or opportunity to your will.

Theſe Precepts are rather reducible to the Rules of Prudence, than Civility properly; but they two being ſo nearly related, I conceived it not amiſs to give them. No man can be a Civil man that is not a wiſe man; wherefore to conclude, I ſhall tell you what a wiſe man is: He hears rather than talks, believes not eaſily, judges ſeldom, and then upon examination, deliberates before he reſolves; is conſtant in his reſolutions, fears not to repent; he ſpeaks well of all, defendeth the fame of the abſent; is courteous, not flattering, readier to give than to receive; loves

his friends, but doth nothing unworthy for their ſakes; is ready to aſſiſt and pleaſure all men, many times unknown; he conſiders events before they happen, and then is neither exalted nor dejected, he will avoid anxiety and moroſeneſs, is even in his carriage, true in his words; the ſame in reality as he is in ſhew; admires few, derides none, envies none, deſpiſeth none, no not the moſt miſerable; he delights in the company of wiſe and vertuous perſons; proffereth not his counſel when he underſtands not well; is content with his condition; he doth not any thing through contention, emulation, or revenge, but endeavours to do good for evil; he labours to know ſo much as to be able to depend upon his own judgment, though he

he doth not, *&c.* but let this ſuffice.

CHAP. XX.

The Concluſion.

THis, Sir, is all I am able to anſwer to your demands; I have already declared my opinion, that it is impoſſible to give Precepts of Civility for all ſorts of occurrences. I am ſenſible alſo I have inſerted ſeveral things, which being treated of by others, and known already to moſt people, may ſeem ſupervacaneous, but it could not be otherwiſe; for being to diſcourſe of the Civility of mens actions, which for the moſt part have been always the ſame (as what Age is it from the beginning of

the World to this day, in which men have not eat, drunk, ſpit, *&c.*) I cannot ſee how I could avoid making uſe of the ſame Rules, our actions being the ſame; and therefore Civility being nothing but what reaſon upon the Principles of Nature and Cuſtom has eſtabliſhed as convenient. There have been other people endued with reaſon as well as we, and by conſequence as able to find out and deport themſelves according to that convenience.

But for as much as it is probable, ſo many worthy perſons as profeſs the inſtituting of Youth, and have applied themſelves very ſtudiouſly thereunto, could not forget to propoſe to their Pupils certain directions and Rules of Civility, that being one of the moſt neceſſary

parts

parts of inſtruction, at leaſt, that which is moſt conſpicuous and liable to the eyes of the World, could not but be civil and courteous themſelves; we have reaſon therefore to hope, if you think fit, to communicate this Treatiſe; the Reader will not take it amiſs, if we have preſumed to imitate them in ſome things.

In effect, to take things rigorouſly and in ſtrictneſs, as they and we both are in this caſe; like thoſe who compile Laws which they never compoſed, and would doubtleſs make themſelves ridiculous, ſhould they pretend to merit thereby; ſo it is not to be taken in ill part, if others add their labour to ours, ſo they do not arrogate, or pretend to any thing which belongs to another. In this

manner I ſhould think my ſelf very happy, if others taking their light from me, ſhould poliſh what I have only rough drawn; I ſay rough drawn, for he who at once ſhould propoſe to himſelf to run thorow all the actions of man, to which Rules of Civility might be applied, would ingage himſelf in a thing he would find to be impoſſible.

So then, though thoſe who have writ before us upon this ſubject of Civility, may have ſaid very much, if they have anſwered the copiouſneſs of the matter; and we poſſibly have added ſomething in this Treatiſe to what they have ſaid; yet I am aſſured many things have eſcaped us all, and remain to be found out by thoſe who come after.

Moreover, that Cuſtom, of which

which we have ſpoken, is not ſo conſtant, but it permits innovation, and frequent alteration of its Laws; and no queſtion but time will have the ſame influence upon our preſent, as it has had upon former proceedings.

Heretofore for example, one might, without incivility, have hawkt and ſpit upon the ground before a perſon of quality, provided he put his foot upon it when he had done; now it is perfect Clowniſhneſs and intolerable.

Formerly one might gape and yawn, and it was well enough if he did not talk while he was yawning: now it is intolerable.

Not long ſince it was not abſurd to dip his bread in the ſauce, if he had not gnawed it before; now it is ill Breeding.

In paſt times we had liberty to

to pull what we could not get down out of our mouths, and throw it upon the ground, ſo we did it dexterouſly without being ſeen; now it is naſty and inſufferable.

Certain it is then, that cuſtom can introduce, aboliſh, or alter our Rules as ſhe pleaſes; yet Civility ariſing eſſentially out of Modeſty, and Modeſty out of Humility (which like the other Vertues, are founded upon unmoveable Principles) it is conſtant and clear, that though Cuſtom may, yet Civility in its foundation can never change; for there will always be Civility, whilſt there is Modeſty, and Modeſty whilſt any Humility is to be found.

FINIS.

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